THE RECORDS AND LETTERS OF THE APOSTOLIC AGE

ERNEST DE WITT BURTON

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THE RECORDS AND LETTERS OF THE APOSTOLIC AGE

THE RECORDS AND LETTERS OF THE APOSTOLIC AGE

THE NEW TESTAMENT

ACTS, EPISTLES, AND REVELATION

IN THE VERSION OF 1881

ARRANGED FOR HISTORICAL STUDY

BY

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PREFACE.

THE purpose of this book is to promote the historical study of the Apostolic Age. It aims to perform in respect to the early history of the Christian Church a service corresponding to that which the "Harmony of the Gospels," recently put out by Professor William Arnold Stevens and myself, sought to render in respect to the Life of Christ. Like that book, it endeavors, not to indicate the solution of all the historical problems presented by the New Testament documents pertaining to the period under consideration, but to present the material in convenient form for historical study.

The New Testament sources for the history of the Apostolic Age are of three kinds: narrative, epistolary, and apocalyptic.* Of the first class, we have but one work, the book of Acts; of the third also there is but one example, the book of Revelation; the letters are twenty-one in number.

The task undertaken by the present work in reference to this material is threefold. First, it aims to give to each of the several letters and the Revelation a position, in relation to one another and to the narrative of the Acts, corresponding to the point in the history at which each was written. Secondly, it seeks to glean from the letters, and from the speeches in the book of Acts, all the narrative material they contain, and to place this at the points corresponding to the time of the events narrated. Thirdly, it attempts to divide the whole history into its natural periods and divisions.

Each of these portions of the task presents its own difficulties. Respecting the place of the several epistles in the history, there still remain some problems which must be regarded as in process of investigation rather than as already solved. Among the most difficult are those which involve the question of authorship and genuineness, as well as that of date. The plan of this work renders it impossible to avoid assuming some position upon these latter questions, yet it is

*The gospels indeed bear valuable testimony to the currents of thought in this period. But this testimony respecting the Apostolic Age is so veiled and indirect, the reference to the gospel period of New Testament history so direct and obvious, that it has seemed best not to include the text of the gospels in the present work.

no part of its purpose to discuss them; this task belongs to works on New Testament Introduction. For the purposes of this work it is assumed that the epistles of the New Testament and the book of Revelation are genuine writings of the Apostolic Age, and that the claims respecting authorship made in these books themselves are true. This course is indeed the one which is most congenial to my own opinions. While the evidence, or lack of evidence, in a few cases certainly justifies the treatment of the question of genuineness as an open one, such examination and estimation of it as I have been able to make has not led me to a positive conclusion against the genuineness of any of the books with which we here have to do. Yet I have constructed the work on this basis not so much for the purpose of expressing an opinion on each of the points at issue as because, in my judgment, it best adapts the book to the uses for which it is intended. The ordinary student of the Bible, not specially trained in Biblical science, may well make the genuineness of the New Testament books his working hypothesis at least. The mature scholar, if he has reached the conclusion that all the New Testament books here under consideration are genuine, will of course desire them assigned to a place consistent with this conclusion. If he has reached a different conclusion in any case, the plan here adopted will at least furnish him a basis of criticism, in an arrangement whose faultiness he will be able to point out.

The general purpose of the work, to exhibit in a form convenient for study all the material (outside the gospels) furnished by the New Testament for the construction of the history of the Apostolic Age, requires that the general historical framework be based mainly upon the book of Acts, since this alone of our sources is adapted by its narrative character and consecutive arrangement to furnish such a framework. On the other hand, the valuable contributory narrative material furnished by the letters, and the historical statements contained in the speeches preserved in the book of Acts, require also to be brought into relation with the narrative of Acts pertaining to the same period or event, and for practical convenience to be placed before the eye in immediate connection with it. This contributory material from the letters and speeches is in some instances printed at the bottom of the page, its general relation to the matter above being indicated by the use of superior letters. In other cases it is introduced into the body of the section, being printed in parallel columns with the direct narrative in Acts when there is such.

Between those two groups of passages there is no sharp line of distinction in character. In general I have placed the material taken from the speeches and letters above the line, in the body of the section, when such material has a definitely narrative form, so that it constitutes

a distinct account of the event. When the information is conveyed rather incidentally, by way of allusion or reminiscence, I have placed it below the line. The fact that a passage is thus employed twice, once at the point corresponding to the writing of the letter or the utterance of the speech, once in the position corresponding to the time of the event narrated, is indicated, in the latter case, by printing the reference to it (but not the text itself) in brackets, provided the passage stands in the body of the section. If it is printed below the line, the brackets are omitted, the position sufficiently indicating that it is a repeated passage. It should be distinctly observed that placing a passage below the line, or printing the reference to it in brackets, by no means marks it as of secondary importance or of inferior value. For the construction of the history of this period many of these passages, being derived from the indisputably genuine letters of the New Testament, and hence in the strictest sense original sources, are of the highest historical value.

In the division of the material and the history into parts, chapters, and sections, the aim has been to draw the dividing lines at the points of real transition in the history, so far as these can be discovered, and to give each part, chapter, and section a correct descriptive title. In this attempt no more than approximate success is possible. The meagreness of the material for some portions of the history forbids us to speak confidently concerning their real character as periods of Christian history. This is conspicuously true of the later years of the Apostolic Age, where the book of Acts fails us. The only practicable course is to base the division of the history and the titles of the several divisions on the existing material, interpreted in the light of such information as we possess. What, for example, the real character of Christian history in the last thirty years of the first century was, we have little means of knowing. From the point of view of the material which we possess, these years can perhaps hardly be described more exactly than as "the last years of the apostle John." In the determination of the transition points, the division of the narrative as indicated in the book of Acts has been largely influential for the periods covered by that book. Yet in a few instances, especially where the narrative of the Acts is very condensed, it has been necessary to run the line separating sections, and in one instance the dividing line between chapters, through a paragraph of the book of Acts. In these cases a note is added at the end of the section showing where the remainder of the paragraph is to be found. See sections 47 and 48; also 51, 52, and 53. In a few cases it has also seemed necessary to repeat a transition sentence in part or in whole. Words thus repeated are bracketed in the section in which they are detached from the paragraph to which they properly belong. In the foot-notes, however, no attempt has been made to indicate these interruptions of the paragraph

structure, most of these passages being in their nature detached excerpts.

The version of 1881 has been chosen for its manifest superiority to any other English version in common use. Its translation, paragraph divisions, and marginal readings have been retained, not as incapable of improvement, but as on the whole better serving the interests of those who, it is thought, will use this book than any that could be substituted for them.

The notes at the end of the volume are intended to facilitate the use of the book for historical study. Yet they by no means undertake to discuss all the questions necessarily raised by such study or to treat exhaustively those which are considered. Their aim is limited almost wholly to the endeavor to make more clear than can be done by the arrangement of the material upon the page, the relation between the different documents and events which that arrangement is intended to suggest, and to state briefly the reasons for the positions assigned to the several documents.

ERNEST D. BURTON.

CHICAGO, October, 1895.

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PRINCIPAL DIVISIONS OF THE APOSTOLIC AGE.

PART I. — **THE PRIMITIVE CHURCH IN JERUSALEM**: From the Ascension of Jesus until the Death of Stephen.

PART II. — **THE CHURCH SCATTERED ABROAD AND PREACHING THE WORD**: From the Death of Stephen until the Sending out of Missionaries from Antioch.

PART III. — **MISSIONS IN ASIA MINOR, MACEDONIA, AND GREECE**: From the Beginning of Paul's First Missionary Journey until his Last Arrival in Jerusalem.

PART IV. — **THE LAST YEARS OF THE APOSTLE PAUL**: From Paul's Last Arrival in Jerusalem until his Death.

PART V. — **THE CLOSING PERIOD OF THE APOSTOLIC AGE**: From the Death of the Apostle Paul until the Death of the Apostle John.

ANALYTICAL OUTLINE OF THE APOSTOLIC AGE.

ARRANGED IN PARTS, CHAPTERS, AND SECTIONS.

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THE PRIMITIVE CHURCH IN JERUSALEM.

FROM THE ASCENSION OF JESUS UNTIL THE DEATH OF STEPHEN.

Chapter I. Waiting for the Coming of the Spirit.

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1. The promise of the Spirit, and the ascension of Jesus.
   Acts 1 : 1–14.
2. The choosing of Matthias.
   Acts 1 : 15–26.

Chapter II. The Great Day of Pentecost.

3. The coming of the Spirit.
   Acts 2 : 1–13.
4. Peter's sermon on the Day of Pentecost.
   Acts 2 : 14–36.
5. The conversion of the three thousand.
   Acts 2 : 37–42.
6. The church in peace and favour.
   Acts 2 : 43–47.

Chapter III. The Growth of the Church in Jerusalem.

7. The healing of the lame man by Peter and John.
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8. Peter's sermon in Solomon's porch.
   Acts 3 : 11–26.

SECTION

9. The first imprisonment of Peter and John.
Acts 4 : 1–31.

10. The unity of the church, and the community of goods.
Acts 4 : 32–37.

11. Ananias and Sapphira.
Acts 5 : 1–11.

12. Signs and wonders done by the apostles.
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13. The second imprisonment of the apostles.
Acts 5 : 17–42.

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14. The appointment of the seven.
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15. The trial and death of Stephen the Martyr.
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PART II.

THE CHURCH SCATTERED ABROAD AND PREACHING THE WORD.

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16. The scattering of the church by persecution.
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Acts 8 : 4–25.

18. Philip and the Ethiopian treasurer.
Acts 8 : 26–40.

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19. The conversion of Saul.
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21. Saul in Jerusalem, Syria, and Cilicia.
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PART III.

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Acts 16 : 11–40.

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THE RECORDS AND LETTERS OF THE APOSTOLIC AGE.

PART I.

THE PRIMITIVE CHURCH IN JERUSALEM.

FROM THE ASCENSION OF JESUS UNTIL THE DEATH OF STEPHEN.

CHAPTER I.

WAITING FOR THE COMING OF THE SPIRIT.

§1. THE PROMISE OF THE SPIRIT, AND THE ASCENSION OF JESUS.

ACTS 1 : 1–14.

1 THE [1]former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, 2 until the day in which he was received up, after that he had given commandment through the [2]Holy Ghost unto the apostles whom he had chosen: 3 to whom he also [3]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, [4]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized [5]with the Holy Ghost not many days hence.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? 7 And he said unto them, It is not for you to know times or seasons, which the Father hath [6]set within his own authority. 8 But ye shall receive

[1]Gr. *first.* [2]Or, *Holy Spirit:* and so throughout this book. [3]Gr. *presented.* [4]Or, *eating with them* [5]Or, *in* [6]Or, *appointed by*

power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. 13 And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [1]*son* of James. 14 These all with one accord continued stedfastly in prayer, [2]with the women, and Mary the mother of Jesus, and with his brethren.

§2. THE CHOOSING OF MATTHIAS.

Acts 1: 15–26.

15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of [3]persons *gathered* together, about a hundred and twenty), 16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17 For he was numbered among us, and received his [4]portion in this ministry. 18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, The field of blood.) 20 For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [5]office let another take.

21 Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out [6]among us, 22 beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection. 23 And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, 25 to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. 26 And they gave lots [7]for them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

[1] Or, brother. See Jude 1. [2] Or, *with* certain *women* [3] Gr. *names*. [4] Or, *lot* [5] Gr. *overseership*. [6] Or, *over* [7] Or, *unto*

CHAPTER II.

THE GREAT DAY OF PENTECOST.

§3. THE COMING OF THE SPIRIT.

ACTS **2** : 1–13.

1 And when the day of Pentecost [1] was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues [2] parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 7 And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? 8 And how hear we, every man in our own language, wherein we were born? 9 Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, 10 in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, 11 Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. 12 And they were all amazed, and were perplexed, saying one to another, What meaneth this? 13 But others mocking said, They are filled with new wine.

§4. PETER'S SERMON ON THE DAY OF PENTECOST.

ACTS **2** : 14–36.

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. 15 For these are not drunken, as ye suppose; seeing it is *but* the third hour of the day; 16 but this is that which hath been spoken [3] by the prophet Joel;

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,

---

[1] Gr. *was being fulfilled.* [2] Or, *parting among them* Or, *distributing themselves* [3] Or, *through*

And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [1] servants and on my [2] handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day:*
21 And it shall be, that whosoever shall call on the name of the Lord
shall be saved.
22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by [3] mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; 23 him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of [4] lawless men did crucify and slay: 24 whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. 25 For David saith concerning him,
I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
26 Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall [5] dwell in hope:
27 Because thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption.
28 Thou madest known unto me the ways of life;
Thou shalt make me full of gladness [6] with thy countenance.
29 Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins [7] he would set *one* upon his throne; 31 he foreseeing *this* spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. 32 This Jesus did God raise up, [8] whereof we all are witnesses. 33 Being therefore [9] by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. 34 For David ascended not into the heavens: but he saith himself,
The Lord said unto my Lord, Sit thou on my right hand,
35 Till I make thine enemies the footstool of thy feet.
36 Let [10] all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

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[1] Gr. *bondmen.* [2] Gr. *bondmaidens.* [3] Gr. *powers.* [4] Or, *men without the law* [5] Or, *tabernacle* [6] Or, *in thy presence* [7] Or, one *should sit* [8] Or, *of whom* [9] Or, *at* [10] Or, *every house*

§5. THE CONVERSION OF THE THREE THOUSAND.

ACTS 2 : 37–42.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? 38 And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. 39 For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him. 40 And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. 41 They then [1]that received his word were baptized: and there were added *unto them* in that day about three thousand souls. 42 And they continued stedfastly in the apostles' teaching and [2]fellowship, in the breaking of bread and the prayers.

§6. THE CHURCH IN PEACE AND FAVOUR.

ACTS 2 : 43–47.

43 And fear came upon every soul: and many wonders and signs were done [3]by the apostles.[4] 44 And all that believed were together, and had all things common; 45 and they sold their possessions and goods, and parted them to all, according as any man had need. 46 And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, 47 praising God, and having favour with all the people. And the Lord added [5]to them day by day those that were being saved.

CHAPTER III.

THE GROWTH OF THE CHURCH IN JERUSALEM.

§7. THE HEALING OF THE LAME MAN BY PETER AND JOHN.

ACTS 3 : 1–10.

1 Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*. 2 And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 who seeing Peter and John about to go into the temple, asked to receive an alms. 4 And Peter, fastening his eyes upon him, with John, said, Look on us. 5 And he gave heed unto them, expect-

[1] Or, *having received* [2] Or, *in fellowship* [3] Or, *through* [4] Many ancient authorities add *in Jerusalem; and great fear was upon all.* [5] Gr. *together.*

ing to receive something from them. 6 But Peter said, Silver and gold have I none; but what I have, that I give thee. In the name of Jesus Christ of Nazareth, walk. 7 And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. 8 And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

§8. PETER'S SERMON IN SOLOMON'S PORCH.

Acts 3: 11–26.

11 And as he held Peter and John, all the people ran together unto them in the [1] porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this [2] man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his [3] Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. 14 But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, 15 and killed the [4] Prince of life; whom God raised from the dead; [5] whereof we are witnesses. 16 And [6] by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that in ignorance ye did it, as did also your rulers. 18 But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. 19 Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; 20 and that he may send the Christ who hath been appointed for you, *even* Jesus: 21 whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began. 22 Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, [7] like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. 23 And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people. 24 Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. 25 Ye are the sons of the prophets, and of the covenant which God [8] made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed. 26 Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities.

[1] Or, *portico* [2] Or, *thing* [3] Or, *Child:* and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Is. xlii. 1; lii. 13; liii. 11. [4] Or, *Author* [5] Or, *of whom* [6] Or, *on the ground of* [7] Or, *as* he raised up *me* [8] Gr. *covenanted.*

§9. THE FIRST IMPRISONMENT OF PETER AND JOHN.

ACTS 4 : 1–31.

1 And as they spake unto the people, [1]the priests and the captain of the temple and the Sadducees came upon them, 2 being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. 4 But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; 6 and Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. 7 And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, 9 if we this day are examined concerning a good deed done to an impotent man, [2]by what means this man is [3]made whole; 10 be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in [4]him doth this man stand here before you whole. 11 He is the stone which was set at nought of you the builders, which was made the head of the corner. 12 And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And seeing the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 saying, What shall we do to these men? for that indeed a notable [5]miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. 18 And they called them, and charged them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: 20 for we cannot but speak the things which we saw and heard. 21 And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. 22 For the man was more than forty years old, on whom this [5]miracle of healing was wrought.

23 And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. 24 And they, when they heard it, lifted up their voice to God with one accord,

[1] Some ancient authorities read *the chief priests*. [2] Or, *in whom* [3] Or, *saved* [4] Or, *this* name [5] Gr. *sign*.

and said, O [1] Lord, [2] thou that didst make the heaven and the earth and the sea, and all that in them is: 25 [3] who by the Holy Ghost, *by* the mouth of our father David thy servant, didst say,

Why did the Gentiles rage,
And the peoples [4] imagine vain things?
26 The kings of the earth set themselves in array,
And the rulers were gathered together,
Against the Lord, and against his [5] Anointed:

27 for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, 28 to do whatsoever thy hand and thy counsel foreordained to come to pass. 29 And now, Lord, look upon their threatenings: and grant unto thy [6] servants to speak thy word with all boldness, 30 while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. 31 And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

§10. THE UNITY OF THE CHURCH, AND THE COMMUNITY OF GOODS.

ACTS 4 : 32–37.

32 And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common. 33 And with great power gave the apostles their witness of the resurrection of the Lord Jesus [7]: and great grace was upon them all. 34 For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, 35 and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

36 And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of [8] exhortation), a Levite, a man of Cyprus by race, 37 having a field, sold it, and brought the money and laid it at the apostles' feet.

§11. ANANIAS AND SAPPHIRA.

ACTS 5 : 1–11.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession, 2 and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. 3 But Peter said, Ananias, why hath Satan filled thy heart to [9] lie to the Holy Ghost, and to keep back *part* of the price of the land? 4 Whiles it

[1] Or, *Master* [2] Or, *thou* art *he that did make* [3] The Greek text in this clause is somewhat uncertain. [4] Or, *meditate* [5] Gr. *Christ*. [6] Gr. *bond-servants*. [7] Some ancient authorities add *Christ*. [8] Or, *consolation* [9] Or, *deceive*

remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. 5 And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. 6 And the [1] young men arose and wrapped him round, and they carried him out and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in. 8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. 9 But Peter *said* unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. 10 And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. 11 And great fear came upon the whole church, and upon all that heard these things.

§12. SIGNS AND WONDERS DONE BY THE APOSTLES.

ACTS 5 : 12–16.

12 And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. 13 But of the rest durst no man join himself to them: howbeit the people magnified them; 14 [2] and believers were the more added to the Lord, multitudes both of men and women; 15 insomuch that they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. 16 And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one.

§13. THE SECOND IMPRISONMENT OF THE APOSTLES.

ACTS 5 : 17–42.

17 But the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and they were filled with jealousy, 18 and laid hands on the apostles, and put them in public ward. 19 But an angel of the Lord by night opened the prison doors, and brought them out, and said, 20 Go ye, and stand and speak in the temple to the people all the words of this Life. 21 And when they heard *this*, they entered into the temple about daybreak, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison-house to have them brought. 22 But the officers that came found them not in the prison; and they returned, and told,

[1] Gr. *younger*. [2] Or, *and there were the more added* to them, *believing on the Lord*

23 saying, The prison-house we found shut in all safety, and the keepers standing at the doors: but when we had opened, we found no man within. 24 Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. 25 And there came one and told them, Behold, the men whom ye put in the prison are in the temple standing and teaching the people. 26 Then went the captain with the officers, and brought them, *but* without violence; for they feared the people, lest they should be stoned. 27 And when they had brought them, they set them before the council. And the high priest asked them, 28 saying, We straitly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us. 29 But Peter and the apostles answered and said, We must obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. 31 Him did God exalt [1]with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins. 32 And we are witnesses [2] of these [3]things; [4]and *so is* the Holy Ghost, whom God hath given to them that obey him.

33 But they, when they heard this, were cut to the heart, and were minded to slay them. 34 But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honour of all the people, and commanded to put the men forth a little while. 35 And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. 36 For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nought. 37 After this man rose up Judas of Galilee in the days of the enrolment, and drew away *some of the* people after him: he also perished; and all, as many as obeyed him, were scattered abroad. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: 39 but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God. 40 And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. 41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name. 42 And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

[1] Or, *at* [2] Some ancient authorities add *in him*. [3] Gr. *sayings*. [4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

CHAPTER IV.

THE APPOINTMENT OF THE SEVEN, AND THE MARTYRDOM OF STEPHEN.

§14. THE APPOINTMENT OF THE SEVEN.

ACTS 6 : 1–7.

1 Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the [1]Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. 2 And the twelve called the multitude of the disciples unto them, and said, It is not [2]fit that we should forsake the word of God, and [3]serve tables. 3 [4]Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. 4 But we will continue stedfastly in prayer, and in the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: 6 whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

§15. THE TRIAL AND DEATH OF STEPHEN THE MARTYR.

ACTS 6 : 8—8 : 1*a*.

8 And Stephen, full of grace and power, wrought great wonders and signs among the people. 9 But there arose certain of them that were of the synagogue called *the synagogue* of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them of Cilicia and Asia, disputing with Stephen. 10 And they were not able to withstand the wisdom and the Spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, 13 and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: 14 for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses

[1] Gr. *Hellenists.* [2] Gr. *pleasing.* [3] Or, *minister to tables* [4] Some ancient authorities read *But, brethren, look ye out from among you.*

delivered unto us. 15 And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

7: 1 And the high priest said, Are these things so? 2 And he said, Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, 3 and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall shew thee. 4 Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, *God* removed him into this land, wherein ye now dwell: 5 and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when *as yet* he had no child. 6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil, four hundred years. 7 And the nation to which they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob, and Jacob the twelve patriarchs. 9 And the patriarchs, moved with jealousy against Joseph, sold him into Egypt: and God was with him, 10 and delivered him out of all his afflictions, and gave him favour and wisdom before Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a famine over all Egypt and Canaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent forth our fathers the first time. 13 And at the second time Joseph was made known to his brethren; and Joseph's race became manifest unto Pharaoh. 14 And Joseph sent, and called to him Jacob his father, and all his kindred, threescore and fifteen souls. 15 And Jacob went down into Egypt; and he died, himself, and our fathers; 16 and they were carried over unto Shechem, and laid in the tomb that Abraham bought for a price in silver of the sons of [1] Hamor in Shechem. 17 But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egpyt, 18 till there arose another king over Egypt, which knew not Joseph. 19 The same dealt subtilly with our race, and evil entreated our fathers, that [2] they should cast out their babes to the end they might not [3] live. 20 At which season Moses was born, and was [4] exceeding fair; and he was nourished three months in his father's house: 21 and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works. 23 But when he was well-nigh forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one *of them* suffer wrong, he defended him, and avenged him that was oppressed, smiting the Egyptian: 25 and he supposed that his brethren understood how that God by his hand was giving them [5] deliverance; but they understood not. 26 And the day following he appeared unto them as they strove, and would have

[1] Gr. *Emmor*. [2] Or, *he* [3] Gr. *be preserved alive*. [4] Or, *fair unto God* [5] Or, *salvation*

set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wouldest thou kill me, as thou killedst the Egyptian yesterday? 29 And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons. 30 And when forty years were fulfilled, an angel appeared to him in the wilderness of mount Sinai, in a flame of fire in a bush. 31 And when Moses saw it, he wondered at the sight: and as he drew near to behold, there came a voice of the Lord, 32 I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and durst not behold. 33 And the Lord said unto him, Loose the shoes from thy feet: for the place whereon thou standest is holy ground. 34 I have surely seen the affliction of my people which is in Egypt, and have heard their groaning, and I am come down to deliver them: and now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? him hath God sent *to be* both a ruler and a [1]deliverer with the hand of the angel which appeared to him in the bush. 36 This man led them forth, having wrought wonders and signs in Egypt, and in the Red sea, and in the wilderness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall God raise up unto you from among your brethren, [2]like unto me. 38 This is he that was in the [3]church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received living oracles to give unto us: 39 to whom our fathers would not be obedient, but thrust him from them, and turned back in their hearts unto Egypt, 40 saying unto Aaron, Make us gods which shall go before us: for as for this Moses, which led us forth out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and brought a sacrifice unto the idol, and rejoiced in the works of their hands. 42 But God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
43 And ye took up the tabernacle of Moloch,
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of the testimony in the wilderness, even as he appointed who spake unto Moses, that he should make it according to the figure that he had seen. 45 Which also our fathers, in their turn, brought in with [4]Joshua when they entered on the possession of the nations, which God thrust out before the face of our fathers, unto the days of David; 46 who found favour in the sight of God, and asked to find a habitation for the God of Jacob. 47 But Solomon built him a house. 48 Howbeit the Most High dwelleth not in *houses* made with hands; as saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:

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[1] Gr. *redeemer.* [2] Or, *as* he raised up *me* [3] Or, *congregation* [4] Gr. *Jesus.*

What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?
51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; 53 ye who received the law [1]as it was ordained by angels, and kept it not.

54 Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. 57 But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; 58 and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named [a]Saul. 59 And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit. 60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

8: 1 [b]And Saul was consenting unto his death.

[1] Or, *as the ordinance of angels* Gr. *unto ordinances of angels.*

[a] Acts 22 : 3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day.

[a] Phil. 3 : 5, 6. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee; 6 as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless.

[a] Acts 23 : 6. Brethren, I am a Pharisee, a son of Pharisees: touching the hope of the resurrection of the dead I am called in question.

[a] Acts 26 : 4, 5. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; 5 having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee.

[a] Gal. 1 : 14. And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers.

[a] 1 Tim. 1 : 13. Though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief.

[a] Acts 23 : 16. But Paul's sister's son. . . .

[a] Acts 22 : 27, 28. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman* born.

[a] Acts 18 : 3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

[a] See also under § 16.

[b] Acts 22 : 20. And when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him.

PART II.

THE CHURCH SCATTERED ABROAD AND PREACHING THE WORD.

FROM THE DEATH OF STEPHEN UNTIL THE SENDING OUT OF MISSIONARIES FROM ANTIOCH.

CHAPTER V.

THE WORK OF PHILIP THE EVANGELIST.

§16. THE SCATTERING OF THE CHURCH BY PERSECUTION.

ACTS 8 : 1*b*–3[4].

AND there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 2 And devout men buried Stephen, and made great lamentation over him. 3 But [a] Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

[4 They therefore that were scattered abroad went about preaching the word.]

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[a] Acts 22 : 4, 5. And I persecuted this Way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders.

[a] Acts 26 : 9–11. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. 11 And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

[a] Gal. 1 : 13. For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it.

§17. THE PLANTING OF THE CHURCH IN THE CITY OF SAMARIA.

ACTS 8:4–25.

4 They therefore that were scattered abroad went about preaching
the word. 5 And Philip went down to the city of Samaria, and pro-
claimed unto them the Christ. 6 And the multitudes gave heed with
one accord unto the things that were spoken by Philip, when they
heard, and saw the signs which he did. 7 [1]For *from* many of those
which had unclean spirits, they came out, crying with a loud voice: and
many that were palsied, and that were lame, were healed. 8 And there
was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in
the city used sorcery, and amazed the [2]people of Samaria, giving out
that himself was some great one: 10 to whom they all gave heed, from
the least to the greatest, saying, This man is that power of God which
is called Great. 11 And they gave heed to him, because that of long
time he had amazed them with his sorceries. 12 But when they be-
lieved Philip preaching good tidings concerning the kingdom of God
and the name of Jesus Christ, they were baptized, both men and women.
13 And Simon also himself believed: and being baptized, he continued
with Philip; and beholding signs and great [3]miracles wrought, he was
amazed.

14 Now when the apostles which were at Jerusalem heard that
Samaria had received the word of God, they sent unto them Peter and
John: 15 who, when they were come down, prayed for them, that they
might receive the Holy Ghost: 16 for as yet he was fallen upon none
of them: only they had been baptized into the name of the Lord Jesus.
17 Then laid they their hands on them, and they received the Holy
Ghost. 18 Now when Simon saw that through the laying on of the
apostles' hands the [4]Holy Ghost was given, he offered them money,
19 saying, Give me also this power, that on whomsoever I lay my
hands, he may receive the Holy Ghost. 20 But Peter said unto him,
Thy silver perish with thee, because thou hast thought to obtain the
gift of God with money. 21 Thou hast neither part nor lot in this
[5]matter: for thy heart is not right before God. 22 Repent therefore
of this thy wickedness, and pray the Lord, if perhaps the thought of thy
heart shall be forgiven thee. 23 For I see that thou [6]art in the gall of
bitterness and in the bond of iniquity. 24 And Simon answered and
said, Pray ye for me to the Lord, that none of the things which ye have
spoken come upon me.

25 They therefore, when they had testified and spoken the word of
the Lord, returned to Jerusalem, and preached the gospel to many vil-
lages of the Samaritans.

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[1] Or, *For many of those which had unclean spirits that cried with a loud voice came forth* [2] Gr. *nation.* [3] Gr. *powers.* [4] Some ancient authorities omit *Holy.* [5] Gr. *word.* [6] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*

§18. PHILIP AND THE ETHIOPIAN TREASURER.

ACTS 8: 26–40.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go [1] toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert. 27 And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 And the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. 32 Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33 In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? 35 And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. 36 And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, *here is* water; what doth hinder me to be baptized? [2] 38 And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. 39 And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing. 40 But Philip was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea.

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[1] Or, *at noon* [2] Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

CHAPTER VI.

THE EARLY CHRISTIAN LIFE OF SAUL.

§19. THE CONVERSION OF SAUL.[a]

Acts **9** : 1–19*a*.

1 But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, 2 and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. 3 And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: 4 and he fell upon the earth, and heard a voice saying unto him, Saul,

[Acts **22** : 5–16.]

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. 6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

[Acts **26** : 12–18.]

12 [1] Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me.

[1] Or, *on which errand*

[a] 1 Cor. 9 : 1. Am I not an apostle? have I not seen Jesus our Lord?

[a] 1 Cor. 15 : 8. And last of all, as unto one born out of due time, he appeared to me also.

[a] Gal. 1 : 15–17. But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood; 17 neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

[a] Phil. 3 : 7–11. Howbeit what things were gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but dung, that I may gain Christ, 9 and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead.

ACTS 9.

Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And he *said*, I am Jesus whom thou persecutest: 6 but rise, and enter into the city, and it shall be told thee what thou must do. 7 And the men that journeyed with him stood speechless, hearing the [1]voice, but beholding no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I *am here*, Lord. 11 And the Lord *said* unto him, Arise, and go to the street which is

[ACTS 22.]

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

[Paragraph continued below.]

12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, 13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [2]looked up on him.

[ACTS 26.]

14 And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against [3]the goad. 15 And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things [4]wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, [5]that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

[1] Or, *sound* [2] Or, *received my sight* and looked *upon him* [3] Gr. *goads.* [4] Many ancient authorities read *which thou hast seen.* [5] Or, *to turn them*

ACTS 9.

called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; 12 and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. 13 But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: 14 and here he hath authority from the chief priests to bind all that call upon thy name. 15 But the Lord said unto him, Go thy way: for he is a [1]chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: 16 for I will shew him how many things he must suffer for my name's sake. 17 And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. 18 And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; 19 and he took food and was strengthened.

[ACTS 22.]

14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name.

[Paragraph continued in §21.]

[1] Gr. *vessel of election.*

§20. THE THREE YEARS IN DAMASCUS AND ARABIA.

ACTS **9** : 19*b*–25.

And he was certain days with the disciples which were at Damascus. 20 [a]And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. 21 And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

23 And when many days were fulfilled, the Jews took counsel together to kill him: 24 but their plot became known to Saul. [b]And they watched the gates also day and night that they might kill him: 25 but his disciples took him by night, and let him down through the wall, lowering him in a basket.

[GAL. **1** : 17*b*, 18*a*.]

But I went away into Arabia; and again I returned unto Damascus.

[18 Then after three years I went up to Jerusalem . . .]

§21. SAUL IN JERUSALEM, SYRIA, AND CILICIA.

ACTS **9** : 26–31.

26 And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of

[ACTS **22** : 17–21.]

17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a

[GAL. **1** : 18–24.]

18 Then after three years I went up to Jerusalem to [1]visit Cephas, and tarried with him fifteen days.

[1] Or, *become acquainted with*

[a] Acts 26 : 19, 20. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first . . . that they should repent and turn to God, doing works worthy of repentance.

[b] 2 Cor. 11 : 32, 33. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: 33 and through a window was I let down in a basket by the wall, and escaped his hands.

ACTS 9.

him, not believing that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. 28 [a]And he was with them going in and going out at Jerusalem, 29 preaching boldly in the name of the Lord: and he spake and disputed against the [1]Grecian Jews; but they went about to kill him. 30 And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 So the church throughout all Judæa and Galilee and Samaria had peace, being [2]edified; and, walking [3]in the fear of the Lord and [3]in the comfort of the Holy Ghost, was multiplied.

[ACTS 22.]

trance, 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

[GAL. 1.]

19 But other of the apostles saw I none, [4]save James the Lord's brother. 20 Now touching the things which I write unto you, behold, before God, I lie not. 21 Then I came into the regions of Syria and Cilicia. 22 And I was still unknown by face unto the churches of Judæa which were in Christ: 23 but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; 24 and they glorified God in me.

[1] Gr. *Hellenists.* [2] Gr. *builded up.* [3] Or, *by* [4] Or, *but only*

[a] Acts 26: 19, 20. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: 20 but declared both to them of Damascus first, and at Jerusalem, . . . that they should repent and turn to God, doing works worthy of repentance.

CHAPTER VII.

PETER IN LYDDA, JOPPA, AND CÆSAREA.

§22. THE HEALING OF ÆNEAS.

ACTS 9 : 32–35.

32 And it came to pass, as Peter went throughout all parts, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Æneas, which had kept his bed eight years; for he was palsied. 34 And Peter said unto him, Æneas, Jesus Christ healeth thee: arise, and make thy bed. And straightway he arose. 35 And all that dwelt at Lydda and in Sharon saw him, and they turned to the Lord.

§23. THE RAISING OF DORCAS.

ACTS 9 : 36–43.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [1] Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she fell sick, and died: and when they had washed her, they laid her in an upper chamber. 38 And as Lydda was nigh unto Joppa, the disciples, hearing that Peter was there, sent two men unto him, intreating him, Delay not to come on unto us. 39 And Peter arose and went with them. And when he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning to the body, he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. 41 And he gave her his hand, and raised her up; and calling the saints and widows, he presented her alive. 42 And it became known throughout all Joppa: and many believed on the Lord. 43 And it came to pass, that he abode many days in Joppa with one Simon a tanner.

§24. PETER'S VISIT TO CORNELIUS.

ACTS, CHAP. 10.

1 Now *there was* a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian [2] band, 2 a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. 3 He saw in a vision openly, as it

[1] That is, *Gazelle.* [2] Or, *cohort*

were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. 4 And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. 5 And now send men to Joppa, and fetch one Simon, who is surnamed Peter: 6 he lodgeth with one Simon a tanner, whose house is by the sea side. 7 And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; 8 and having rehearsed all things unto them, he sent them to Joppa.

9 Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat: but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. 13 And there came a voice to him, Rise, Peter; kill and eat. 14 But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. 15 And a voice *came* unto him again the second time, What God hath cleansed, make not thou common. 16 And this was done thrice: and straightway the vessel was received up into heaven.

17 Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, 18 and called and asked whether Simon, which was surnamed Peter, were lodging there. 19 And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 But arise, and get thee down, and go with them, nothing doubting: for I have sent them. 21 And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned *of God* by a holy angel to send for thee into his house, and to hear words from thee. 23 So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. 24 And on the morrow [1] they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. 25 And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter raised him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and findeth many come together: 28 and he said unto them, Ye yourselves know [2] how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God shewed that I should not call any man common or unclean: 29 wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.

[1] Some ancient authorities read *he*. [2] Or, *how unlawful it is for a man &c.*

30 And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, 31 and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. 33 Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. 34 And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 [1] The word which he sent unto the children of Israel, preaching [2] good tidings of peace by Jesus Christ (he is Lord of all) —37 that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; 38 *even* Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. 40 Him God raised up the third day, and gave him to be made manifest, 41 not to all the people, but unto witnesses that were chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. 42 And he charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45 And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God. Then answered Peter, 47 Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? 48 And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

§25. PETER'S DEFENCE OF HIS ACTION RESPECTING CORNELIUS.

ACTS **11**: 1–18.

1 Now the apostles and the brethren that were in Judæa heard that the Gentiles also had received the word of God. 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, 3 saying, Thou wentest in to men uncircumcised, and didst eat with them. 4 But Peter began, and expounded *the matter* unto them

[1] Many ancient authorities read *He sent the word unto.* [2] Or, *the gospel*

in order, saying, 5 I was in the city of Joppa praying: and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me: 6 upon the which when I had fastened mine eyes, I considered, and saw the fourfooted beasts of the earth and wild beasts and creeping things and fowls of the heaven. 7 And I heard also a voice saying unto me, Rise, Peter; kill and eat. 8 But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. 9 But a voice answered the second time out of heaven, What God hath cleansed, make not thou common. 10 And this was done thrice: and all were drawn up again into heaven. 11 And behold, forthwith three men stood before the house in which we were, having been sent from Cæsarea unto me. 12 And the Spirit bade me go with them, making no distinction. And these six brethren also accompanied me; and we entered into the man's house: 13 and he told us how he had seen the angel standing in his house, and saying, Send to Joppa, and fetch Simon, whose surname is Peter; 14 who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house. 15 And as I began to speak, the Holy Ghost fell on them, even as on us at the beginning. 16 And I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized [1] with the Holy Ghost. 17 If then God gave unto them the like gift as *he did* also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God? 18 And when they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.

CHAPTER VIII.

THE EARLY DAYS OF THE CHURCH IN ANTIOCH, AND CONTEMPORARY EVENTS IN JERUSALEM.

§26. THE BEGINNING OF THE GOSPEL IN ANTIOCH.

ACTS **11**: 19–26.

19 They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. 20 But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the [2] Greeks also, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number that believed turned unto the Lord. 22 And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: 23 who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, [3] that with purpose of heart they would cleave unto the Lord:

[1] Or, *in* [2] Many ancient authorities read *Grecian Jews*. [3] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

24 for he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 And he went forth to Tarsus to seek for Saul: 26 and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together [1] with the church, and taught much people; and that the disciples were called Christians first in Antioch.

§27. RELIEF SENT FROM ANTIOCH TO THE BRETHREN IN JUDÆA.

Acts **11**: 27–30.

27 Now in these days there came down prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all [2] the world: which came to pass in the days of Claudius. 29 And the disciples, every man according to his ability, determined to send [3] relief unto the brethren that dwelt in Judæa: 30 which also they did, sending it to the elders by the hand of Barnabas and Saul.

§28. THE PERSECUTION OF THE CHURCH BY HEROD AGRIPPA I.

Acts **12**: 1–24.

1 Now about that time Herod the king put forth his hands to afflict certain of the church. 2 And he killed James the brother of John with the sword. 3 And when he saw that it pleased the Jews, he proceeded to seize Peter also. And *those* were the days of unleavened bread. 4 And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. 5 Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. 6 And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. 7 And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed; and he wist not that it was true which was done [4] by the angel, but thought he saw a vision. 10 And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of

[1] Gr. *in.* [2] Gr. *the inhabited earth.* [3] Gr. *for ministry.* [4] Or, *through*

a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. 13 And when he knocked at the door of the gate, a maid came to answer, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. 15 And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. 16 But Peter continued knocking: and when they had opened, they saw him, and were amazed. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be [1]put to death. And he went down from Judæa to Cæsarea, and tarried there.

20 Now he was highly displeased with them of Tyre and Sidon: and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country. 21 And upon a set day Herod arrayed himself in royal apparel, and sat on the [2]throne, and made an oration unto them. 22 And the people shouted, *saying*, The voice of a god, and not of a man. 23 And immediately an angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

§29. THE RETURN TO ANTIOCH OF THE MESSENGERS TO JERUSALEM.

ACTS **12**: 25.

25 And Barnabas and Saul returned [3]from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.

§30. THE LETTER OF JAMES TO THE JEWISH CHRISTIANS OF THE DISPERSION.*

1 James, a [4]servant of God and of the Lord Jesus Christ, to the twelve tribes which are of the Dispersion, [5]greeting.

2 Count it all joy, my brethren, when ye fall into manifold [6]temptations;

[1]Gr. *led away to death.* [2]Or, *judgement-seat* [3]Many ancient authorities read *to Jerusalem.* [4]Gr. *bondservant.* [5]Gr. *wisheth joy.* [6]Or, *trials*

*See Note 2.

3 knowing that the proof of your faith worketh patience. 4 And let patience have *its* perfect work, that ye may be perfect and entire, lacking in nothing.

5 But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. 7 For let not that man think [1] that he shall receive anything of the Lord; 8 a doubleminded man, unstable in all his ways.

9 But let the brother of low degree glory in his high estate: 10 and the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun ariseth with the scorching wind, and withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his goings.

12 Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which *the Lord* promised to them that love him. 13 Let no man say when he is tempted, I am tempted [2] of God: for God [3] cannot be tempted with [4] evil, and he himself tempteth no man: 14 but each man is [5] tempted, when he is drawn away by his own lust, and enticed. 15 Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death. 16 Be not deceived, my beloved brethren. 17 Every good [6] gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. 18 Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

19 [7] Ye know *this*, my beloved brethren. But let every man be swift to hear, slow to speak, slow to wrath: 20 for the wrath of man worketh not the righteousness of God. 21 Wherefore putting away all filthiness and overflowing of [8] wickedness, receive with meekness the [9] implanted word, which is able to save your souls. 22 But be ye doers of the word, and not hearers only, deluding your own selves. 23 For if any one is a hearer of the word, and not a doer, he is like unto a man beholding [10] his natural face in a mirror: 24 for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. 25 But he that looketh into the perfect law, the *law* of liberty, and *so* continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. 26 If any man [11] thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. 27 Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

2: 1 My brethren, [12] hold not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. 2 For if there come into your [13] synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; 3 and ye have regard to him that weareth the fine clothing,

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[1] Or, *that a doubleminded man, unstable in all his ways, shall receive anything of the Lord* [2] Gr. *from.* [3] Or, *is untried in evil* [4] Gr. *evil things.* [5] Or, *tempted by his own lust, being drawn away* by it, *and enticed* [6] Or, *giving* [7] Or, *Know ye* [8] Or, *malice* [9] Or, *inborn* [10] Gr. *the face of his birth.* [11] Or, *seemeth to be* [12] Or, *do ye, in accepting persons, hold the faith . . . glory?* [13] Or, *assembly*

and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; 4 [1]are ye not divided [2]in your own mind, and become judges with evil thoughts? 5 Hearken, my beloved brethren; did not God choose them that are poor as to the world *to be* rich in faith, and heirs of the kingdom which he promised to them that love him? 6 But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? 7 Do not they blaspheme the honourable name [3]by the which ye are called? 8 Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. 10 For whosoever shall keep the whole law, and yet stumble in one *point*, he is become guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. 12 So speak ye, and so do, as men that are to be judged by a law of liberty. 13 For judgement *is* without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

14 What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? 15 If a brother or sister be naked, and in lack of daily food, 16 and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? 17 Even so faith, if it have not works, is dead in itself. 18 [4]Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith. 19 Thou believest that [5]God is one; thou doest well: the [6]devils also believe and shudder. 20 But wilt thou know, O vain man, that faith apart from works is barren? 21 Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? 22 [7]Thou seest that faith wrought with his works, and by works was faith made perfect; 23 and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God. 24 Ye see that by works a man is justified, and not only by faith. 25 And in like manner was not also Rahab the harlot justified by works, in that she received the messengers, and sent them out another way? 26 For as the body apart from the spirit is dead, even so faith apart from works is dead.

3: 1 Be not many teachers, my brethren, knowing that we shall receive [8]heavier judgement. 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. 3 Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. 4 Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. 5 So the tongue also is a little member, and boasteth great things. Behold, [9]how much wood is kindled by how small a fire! 6 And the tongue is [10]a fire: [11]the world of

[1] Or, *do ye not make distinctions* [2] Or, *among yourselves* [3] Gr. *which was called upon you.* [4] Or, *But some one will say* [5] Some ancient authorities read *there is one God.* [6] Gr. *demons.* [7] Or, *Seest thou . . . perfect?* [8] Gr. *greater.* [9] Or, *how great a forest* [10] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.* [11] Or, *that world of iniquity, the tongue, is among our members that which &c.*

iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of [1] nature, and is set on fire by hell. 7 For every [2] kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed [3] by [4] mankind: 8 but the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison. 9 Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: 10 out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. 11 Doth the fountain send forth from the same opening sweet *water* and bitter? 12 can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13 Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. 14 But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. 15 This wisdom is not *a wisdom* that cometh down from above, but is earthly, [5] sensual, [6] devilish. 16 For where jealousy and faction are, there is confusion and every vile deed. 17 But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without [7] variance, without hypocrisy. 18 And the fruit of righteousness is sown in peace [8] for them that make peace.

4: 1 Whence *come* wars and whence *come* fightings among you? *come they* not hence, *even* of your pleasures that war in your members? 2 Ye lust, and have not: ye kill, and [9] covet, and cannot obtain: ye fight and war; ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may spend *it* in your pleasures. 4 Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God. 5 Or think ye that the scripture [10] speaketh in vain? [11] Doth the spirit which [12] he made to dwell in us long unto envying? 6 But he giveth [13] more grace. Wherefore *the scripture* saith, God resisteth the proud, but giveth grace to the humble. 7 Be subject therefore unto God; but resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall exalt you.

11 Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge. 12 One *only* is the lawgiver and judge, *even* he who is able to save and to destroy: but who art thou that judgest thy neighbour?

13 Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: 14 whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. 15 [14] For that ye ought

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[1] Or, *birth* [2] Gr. *nature.* [3] Or, *unto* [4] Gr. *the human nature.* [5] Or, *natural* Or, *animal* [6] Gr. *demoniacal.* [7] Or, *doubtfulness* Or, *partiality* [8] Or, *by* [9] Gr. *are jealous.* [10] Or, *saith in vain* [11] Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy* Or, *That spirit which he made to dwell in us yearneth* for us *even unto jealous envy* [12] Some ancient authorities read *dwelleth in us.* [13] Gr. *a greater grace.* [14] Gr. *Instead of your saying.*

to say, If the Lord will, we shall both live, and do this or that. 16 But now ye glory in your vauntings: all such glorying is evil. 17 To him therefore that knoweth to do good, and doeth it not, to him it is sin.

5 : 1 Go to now, ye rich, weep and howl for your miseries that are coming upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and your silver are rusted; and their rust shall be for a testimony [1] against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. 4 Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. 5 Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. 6 Ye have condemned, ye have killed the righteous *one*; he doth not resist you.

7 Be patient therefore, brethren, until the [2] coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until [8] it receive the early and latter rain. 8 Be ye also patient; stablish your hearts: for the [2] coming of the Lord is at hand. 9 Murmur not, brethren, one against another, that ye be not judged: behold, the judge standeth before the doors. 10 Take, brethren, for an example of suffering and of patience, the prophets who spake in the name of the Lord. 11 Behold, we call them blessed which endured: ye have heard of the [4] patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but [5] let your yea be yea, and your nay, nay; that ye fall not under judgement.

13 Is any among you suffering? let him pray. Is any cheerful? let him sing praise. 14 Is any among you sick? let him call for the elders of the church; and let them pray over him, [6] anointing him with oil in the name of the Lord: 15 and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. 16 Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working. 17 Elijah was a man of like [7] passions with us, and he prayed [8] fervently that it might not rain; and it rained not on the earth for three years and six months. 18 And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.

19 My brethren, if any among you do err from the truth, and one convert him; 20 [9] let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.

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[1] Or, *unto* [2] Gr. *presence.* [3] Or, *he* [4] Or, *endurance* [5] Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37. [6] Or, *having anointed* [7] Or, *nature* [8] Gr. *with prayer.* [9] Some ancient authorities read *know ye.*

PART III.

MISSIONS IN ASIA MINOR, MACEDONIA, AND GREECE.*

FROM THE BEGINNING OF PAUL'S FIRST MISSIONARY JOURNEY UNTIL HIS LAST ARRIVAL IN JERUSALEM.

CHAPTER IX.

PAUL'S FIRST MISSIONARY JOURNEY.

§31. BARNABAS AND SAUL SENT FORTH FROM ANTIOCH.

ACTS **13**: 1–3.

1 Now there were at Antioch, in the church that was *there*, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. 2 And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.

§32. PREACHING THE WORD AT SALAMIS AND PAPHOS.

ACTS **13**: 4–12.

4 So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant. 6 And when they had gone through the whole island unto Paphos, they found a certain [1] sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; 7 which was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. 8 But Elymas the [1] sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. 9 But

[1] Gr. *Magus:* as in Matt. ii. 1, 7, 16.

* See Note 3.

Saul, who is also *called* Paul, filled with the Holy Ghost, fastened his eyes on him, 10 and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun [1] for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

§33. AT PISIDIAN ANTIOCH.

Acts 13: 13–52.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. 14 But they, passing through from Perga, came to Antioch of Pisidia; and they went into the synagogue on the sabbath day, and sat down. 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. 16 And Paul stood up, and beckoning with the hand said,

Men of Israel, and ye that fear God, hearken. 17 The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led he them forth out of it. 18 And for about the time of forty years [2] suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Canaan, he gave *them* their land for an inheritance, for about four hundred and fifty years: 20 and after these things he gave *them* judges until Samuel the prophet. 21 And afterward they asked for a king: and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, for the space of forty years. 22 And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my [3] will. 23 Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; 24 when John had first preached [4] before his coming the baptism of repentance to all the people of Israel. 25 And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. 26 Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. 27 For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. 28 And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. 29 And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. 30 But God raised him from the dead: 31 and he was seen for many days of them that came up with

[1] Or, *until* [2] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31. [3] Gr. *wills.* [4] Gr. *before the face of his entering in.*

him from Galilee to Jerusalem, who are now his witnesses unto the people. 32 And we bring you good tidings of the promise made unto the fathers, 33 how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David. 35 Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption. 36 For David after he had [1] in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 but he whom God raised up saw no corruption. 38 Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; 39 and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon *you* which is spoken in the prophets;

41 Behold, ye despisers, and wonder, and [2] perish;
For I work a work in your days,
A work which ye shall in no wise believe, if one declare it unto you.

42 And as they went out, they besought that these words might be spoken to them the next sabbath. 43 Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas: who, speaking to them, urged them to continue in the grace of God.

44 And the next sabbath almost the whole city was gathered together to hear the word of [3] God. 45 But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and [4] blasphemed. 46 And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and glorified the word of [3] God: and as many as were ordained to eternal life believed. 49 And the word of the Lord was spread abroad throughout all the region. 50 But the Jews urged on the devout women of honourable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy and with the Holy Ghost.

[1] Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God* [2] Or, *vanish away* [3] Many ancient authorities read *the Lord*. [4] Or, *railed*

§34. AT ICONIUM.

ACTS 14 : 1–7.

1 And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. 2 But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. 3 Long time therefore they tarried *there* speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. 4 But the multitude of the city was divided; and part held with the Jews, and part with the apostles. 5 And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, 6 they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: 7 and there they preached the gospel.

§35. AT LYSTRA AND DERBE, AND THE RETURN TO ANTIOCH IN SYRIA.

ACTS 14 : 8–28.

8 And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. 9 The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be [1] made whole, 10 said with a loud voice, Stand upright on thy feet. And he leaped up and walked. 11 And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 12 And they called Barnabas, [2] Jupiter; and Paul, [3] Mercury, because he was the chief speaker. 13 And the priest of [2] Jupiter, whose *temple* was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. 14 But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out 15 and saying, Sirs, why do ye these things? We also are men of like [4] passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: 16 who in the generations gone by suffered all the nations to walk in their own ways. 17 And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. 18 And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. 20 But as the disciples

[1] Or, *saved* [2] Gr. *Zeus*. [3] Gr. *Hermes*. [4] Or, *nature*

stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, 22 confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. 23 And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. 24 And they passed through Pisidia, and came to Pamphylia. 25 And when they had spoken the word in Perga, they went down to Attalia; 26 and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. 28 And they tarried no little time with the disciples.

CHAPTER X.

PAUL'S SECOND SOJOURN IN ANTIOCH AND THE COUNCIL AT JERUSALEM.

§36. THE COUNCIL AT JERUSALEM.

ACTS **15**: 1–29.

1 And certain men came down from Judæa and taught the brethren, *saying*, Except ye be circumcised after the custom of Moses, ye cannot be saved. 2 And when Paul and Barnabas had no small dissension and questioning with them, *the brethren* appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 They therefore, being brought on their way by the church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when

[GAL. **2**: 1–10.]

1 Then [1]after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [2]were of repute, lest by any means I should be running, or had run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: 4 [3]and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place

[1] Or, *in the course of* [2] Or, *are* [3] Or, *but* it was *because of*

ACTS 15.

they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

6 And the apostles and the elders were gathered together to consider of this matter. 7 And when there had been much questioning, Peter rose up, and said unto them,

Brethren, ye know how that [1]a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. 8 And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 and he made no distinction between us and them, cleansing their hearts by faith. 10 Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

12 And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying,

Brethren, hearken unto me: 14 Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name.

[GAL. 2.]

in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But from those who [2]were reputed to be somewhat ([3]whatsoever they were, it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: 7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision (8 for he that wrought for Peter unto the apostleship of the circumcision wrought for me also unto the Gentiles); 9 and when they perceived the grace that was given unto me, James and Cephas and John, they who [2]were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; 10 only *they would* that we should remember the poor; which very thing I was also zealous to do.

[1] Gr. *from early days.* [2] Or, *are* [3] Or, *what they once were*

Acts 15.

15 And to this agree the words of the prophets; as it is written,

16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [1]who maketh these things known from the beginning of the world.

19 Wherefore my judgement is, that we trouble not them which from among the Gentiles turn to God; 20 but that we [2]write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. 21 For Moses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren: 23 and they wrote *thus* by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: 24 Forasmuch as we have heard that certain [3]which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; 25 it

[1] Or, *who doeth these things* which were *known* [2] Or, *enjoin them* [3] Some ancient authorities omit *which went out*.

seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, 26 men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

§37. REPORT OF THE COUNCIL'S ACTION TO THE CHURCH IN ANTIOCH.

ACTS **15** : 30–35.

30 So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. 31 And when they had read it, they rejoiced for the [1] consolation. 32 And Judas and Silas, being themselves also prophets, [2] exhorted the brethren with many words, and confirmed them. 33 And after they had spent some time *there*, they were dismissed in peace from the brethren unto those that had sent them forth.[3] 35 But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also.

§38. PETER'S VISIT TO ANTIOCH.*

[GAL. **2** : 11–21.]

11 But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. 12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. 13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of

[1] Or, *exhortation* [2] Or, *comforted* [3] Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

* See Note 4.

the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? 15 We being Jews by nature, and not sinners of the Gentiles, 16 yet knowing that a man is not justified by [1]the works of the law, [2]save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. 18 For if I build up again those things which I destroyed, I prove myself a transgressor. 19 For I through [3]the law died unto [3]the law, that I might live unto God. 20 I have been crucified with Christ; [4]yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. 21 I do not make void the grace of God: for if righteousness is through [3]the law, then Christ died for nought.

CHAPTER XI.

PAUL'S SECOND MISSIONARY JOURNEY.

§39. THE DISSENSION BETWEEN PAUL AND BARNABAS.

ACTS **15**: 36–41.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* how they fare. 37 And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; 40 but Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord. 41 And he went through Syria and Cilicia, confirming the churches.

§40. THE CHURCHES IN SOUTHERN ASIA MINOR REVISITED.

ACTS **16**: 1–5.

1 And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. 2 The same was well reported

[1] Or, *works of law* [2] Or, *but only* [3] Or, *law* [4] Or, *and it is no longer I that live, but Christ &c.*

of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek. 4 And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of the apostles and elders that were at Jerusalem. 5 So the churches were strengthened in the faith, and increased in number daily.

§41. THE JOURNEY TO TROAS, AND THE VISION OF PAUL.

Acts **16**: 6–10.

6 And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; 7 and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; 8 and passing by Mysia, they came down to Troas. 9 And a vision appeared to Paul in the night; There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. 10 And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

§42. THE BEGINNING OF THE GOSPEL IN PHILIPPI.

Acts **16**: 11–40.

11 Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis; 12 and from thence to Philippi, which is a city of Macedonia, the first of the district, a *Roman* colony: and we were in this city tarrying certain days. 13 And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we were going to the place of prayer, that a certain maid having [1]a spirit of divination met us, which brought her masters much gain by soothsaying. 17 The same following after Paul and us cried out, saying, These men are [2]servants of the Most High God, which proclaim unto you [3]the way of salvation. 18 And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

19 But when her masters saw that the hope of their gain was [4]gone, they laid hold on Paul and Silas, and dragged them into the market-

[1] Gr. *a spirit, a Python.* [2] Gr. *bondservants.* [3] Or, *a way* [4] Gr. *come out.*

place before the rulers, 20 and when they had brought them unto the [1] magistrates, they said, These men, being Jews, do exceedingly trouble our city, 21 and set forth customs which it is not lawful for us to receive, or to observe, being Romans. 22 And the multitude rose up together against them: and the [1] magistrates rent their garments off them, and commanded to beat them with rods. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. 25 But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; 26 and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. 27 And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, 30 and brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. 32 And they spake the word of [2] the Lord unto him, with all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. 34 And he brought them up into his house, and set [3] meat before them, and rejoiced greatly, with all his house, [4] having believed in God.

35 But when it was day, the [1] magistrates sent the [5] serjeants, saying, Let those men go. 36 And the jailor reported the words to Paul, *saying*, The [1] magistrates have sent to let you go: now therefore come forth, and go in peace. 37 But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. 38 And the [5] serjeants reported these words unto the [1] magistrates: and they feared, when they heard that they were Romans; 39 and they came and besought them; and when they had brought them out, they asked them to go away from the city. 40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they [6] comforted them, and departed.

§43. [a] THE PLANTING OF THE CHURCH IN THESSALONICA.

ACTS **17**: 1–9.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three [7] sabbath

[1] Gr. *prætors.* [2] Some ancient authorities read *God.* [3] Gr. *a table.* [4] Or, *having believed God* [5] Gr. *lictors.* [6] Or, *exhorted* [7] Or, *weeks*

[a] See passages marked [a] page 44.

days reasoned with them from the scriptures, 3 opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Christ. 4 And some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people. 6 And when they found them not, they dragged Jason and certain brethren before the rulers of the city,

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[a] 1 Thess. 1:2—2:14. We give thanks to God always for you all, making mention *of you* in our prayers; 3 remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ, before our God and Father; 4 knowing, brethren beloved of God, your election, 5 how that our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and *in* much assurance; even as ye know what manner of men we shewed ourselves toward you for your sake. 6 And ye became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; 7 so that ye became an ensample to all that believe in Macedonia and in Achaia. 8 For from you hath sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth; so that we need not to speak anything. 9 For they themselves report concerning us what manner of entering in we had unto you; and how ye turned unto God from idols, to serve a living and true God, 10 and to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivereth us from the wrath to come.

2:1 For yourselves, brethren, know our entering in unto you, that it hath not been found vain: 2 but having suffered before, and been shamefully entreated, as ye know, at Philippi, we waxed bold in our God to speak unto you the gospel of God in much conflict. 3 For our exhortation *is* not of error, nor of uncleanness, nor in guile: 4 but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. 5 For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; 6 nor seeking glory of men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. 7 But we were gentle in the midst of you, as when a nurse cherisheth her own children: 8 even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us. 9 For ye remember, brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God *also*, how holily and righteously and unblameably we behaved ourselves toward you that believe: 11 as ye know how we *dealt with* each one of you, as a father with his own children, exhorting you, and encouraging *you*, and testifying, 12 to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory.

13 And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, *even the word* of God, ye accepted *it* not *as* the word of men, but, as it is in truth, the word of God, which also worketh in you that believe. 14 For ye, brethren, became imitators of the churches of God which are in Judæa in Christ Jesus: for ye also suffered the same things of your own countrymen, even as they did of the Jews.

[a] 2 Thess. 3:7, 8. For we behaved not ourselves disorderly among you; 8 neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you.

[a] Phil. 4:15, 16. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; 16 for even in Thessalonica ye sent once and again unto my need.

crying, These that have turned [1] the world upside down are come hither also; 7 whom Jason hath received: and these all act contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus. 8 And they troubled the multitude and the rulers of the city, when they heard these things. 9 And when they had taken security from Jason and the rest, they let them go.

§44. PREACHING IN THE SYNAGOGUE AT BERŒA.

ACTS **17**: 10–15.

10 And the brethren immediately sent away Paul and Silas by night unto Berœa: who when they were come thither went into the synagogue of the Jews. 11 Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so. 12 Many of them therefore believed; also of the Greek women of honourable estate, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was proclaimed of Paul at Berœa also, they came thither likewise, stirring up and troubling the multitudes. 14 And then immediately the brethren sent forth Paul to go as far as to the sea: and Silas and Timothy abode there still. 15 But they that conducted Paul brought him as far as Athens: and receiving a commandment unto Silas and Timothy that they should come to him with all speed, they departed.

§45. [a] PAUL AT ATHENS.

ACTS **17**: 16–34.

16 Now while Paul waited for them at Athens, his spirit was provoked within him, as he beheld the city full of idols. 17 So he reasoned in the synagogue with the Jews and the devout persons, and in the market-place every day with them that met with him. 18 And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange [2] gods: because he preached Jesus and the resurrection. 19 And they took hold of him, and brought him [3] unto [4] the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (Now all the Athenians and the strangers sojourning there [5] spent their time in nothing else, but either to tell or to hear some new thing.) 22 And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are somewhat [6] superstitious. 23 For as I passed along, and observed the objects of

[1] Gr. *the inhabited earth.* [2] Gr. *demons.* [3] Or, *before* [4] Or, *the hill of Mars* [5] Or, *had leisure for nothing else* [6] Or, *religious*

[a] 1 Thess. 3: 1, 2. Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; 2 and sent Timothy . . .

your worship, I found also an altar with this inscription, [1]TO AN UNKNOWN GOD. What therefore ye worship in ignorance, this set I forth unto you. 24 The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in [2]temples made with hands; 25 neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; 26 and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; 27 that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: 28 for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. 29 Being then the offspring of God, we ought not to think that [3]the Godhead is like unto gold, or silver, or stone, graven by art and device of man. 30 The times of ignorance therefore God overlooked; but now he [4]commandeth men that they should all everywhere repent: 31 inasmuch as he hath appointed a day, in the which he will judge [5]the world in righteousness [6]by [7]the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. 33 Thus Paul went out from among them. 34 But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

§46. PAUL'S FIRST MINISTRY IN CORINTH: THE TWO LETTERS TO THE THESSALONIANS.

ACTS **18**: 1–17. 1 Thess. *entire*. 2 Thess. *entire*.

(1) [a] *The planting of the church in Corinth.*

ACTS **18**: 1–11.

1 After these things he departed from Athens, and came to Corinth. 2 And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; 3 and because he was of the same trade, he abode with them, and

[1] Or, *TO THE UNKNOWN GOD.* [2] Or, *sanctuaries* [3] Or, *that which is divine* [4] Some ancient authorities read *declareth to men.* [5] Gr. *The inhabited earth.* [6] Gr. *in.* [7] Or, *a man*

[a] 1 Cor. 9: 1, 2. Are not ye my work in the Lord? 2 If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord.

[a] 1 Cor. 3: 5, 6. What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. 6 I planted, Apollos watered; but God gave the increase.

[a] 1 Cor. 3: 10. According to the grace of God which was given unto me, as a wise master-builder I laid a foundation.

[a] 1 Cor. 1: 14–16. I thank God that I baptized none of you, save Crispus and Gaius; 15 lest any man should say that ye were baptized into my name. 16 And

they wrought; for by their trade they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and [1]persuaded Jews and Greeks.

5 [b]But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. 6 And when they opposed themselves, and [2]blasphemed, he shook out his raiment, and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the ruler of the synagogue, [3]believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. 11 And he dwelt *there* a year and six months, teaching the word of God among them.

(2) *Paul's first letter to the Thessalonians.**

1: 1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

[1]Gr. *sought to persuade.* [2]Or, *railed* [3]Gr. *believed the Lord.*

I baptized also the household of Stephanas: besides I know not whether I baptized any other.

[a]1 Cor. 2: 1–5. And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. 2 For I determined not to know anything among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: 5 that your faith should not stand in the wisdom of men, but in the power of God.

[a]1 Cor. 3: 1, 2. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. 2 I fed you with milk, not with meat; for ye were not yet able *to bear it.*

[a]1 Cor. 9: 11, 12. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? 12 If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right. (Cf. Acts. 18: 3, above.)

[a]2 Cor. 11: 7–9. Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? 8 I robbed other churches, taking wages *of them* that I might minister unto you; 9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you.

[b]1 Thess. 3: 6, 7. But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; for this cause, brethren, we were comforted over you in all our distress and affliction through your faith.

[b] Cf. also 1 Thess. 1: 1, above, and see Note 5.

[b]2 Cor. 11: 19. For the brethren, when they came from Macedonia, supplied the measure of my wants.

[b]Phil. 4: 15. And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only.

* See Note 5.

2 We give thanks to God always for you all, making mention *of you* in our
prayers; 3 remembering without ceasing your work of faith and labour of
love and patience of hope in our Lord Jesus Christ, before our God and
Father; 4 knowing, brethren beloved of God, your election, 5 [1] how that
our gospel came not unto you in word only, but also in power, and in the
[2] Holy Ghost, and *in* much [3] assurance; even as ye know what manner of
men we shewed ourselves toward you for your sake. 6 And ye became imita-
tors of us, and of the Lord, having received the word in much affliction, with
joy of the [2] Holy Ghost; 7 so that ye became an ensample to all that believe
in Macedonia and in Achaia. 8 For from you hath sounded forth the word
of the Lord, not only in Macedonia and Achaia, but in every place your
faith to God-ward is gone forth; so that we need not to speak anything.
9 For they themselves report concerning us what manner of entering in we
had unto you; and how ye turned unto God from idols, to serve a living and
true God, 10 and to wait for his Son from heaven, whom he raised from the
dead, *even* Jesus, which delivereth us from the wrath to come.

2: 1 For yourselves, brethren, know our entering in unto you, that it hath
not been found vain: 2 but having suffered before, and been shamefully en-
treated, as ye know, at Philippi, we waxed bold in our God to speak unto you
the gospel of God in much conflict. 3 For our exhortation *is* not of error, nor
of uncleanness, nor in guile: 4 but even as we have been approved of God
to be intrusted with the gospel, so we speak; not as pleasing men, but God
which proveth our hearts. 5 For neither at any time were we found using
words of flattery, as ye know, nor a cloke of covetousness, God is witness;
6 nor seeking glory of men, neither from you, nor from others, when we
might have [4] been burdensome, as apostles of Christ. 7 But we were [5] gentle
in the midst of you, as when a nurse cherisheth her own children: 8 even so,
being affectionately desirous of you, we were well pleased to impart unto you,
not the gospel of God only, but also our own souls, because ye were become
very dear to us. 9 For ye remember, brethren, our labour and travail: work-
ing night and day, that we might not burden any of you, we preached unto
you the gospel of God. 10 Ye are witnesses, and God *also*, how holily and
righteously and unblameably we behaved ourselves toward you that believe:
11 as ye know how we *dealt with* each one of you, as a father with his own
children, exhorting you, and encouraging *you*, and testifying, 12 to the end
that ye should walk worthily of God, who [6] calleth you into his own kingdom
and glory.

13 And for this cause we also thank God without ceasing, that, when ye
received from us [7] the word of the message, *even the word* of God, ye accepted
it not *as* the word of men, but, as it is in truth, the word of God, which also
worketh in you that believe. 14 For ye, brethren, became imitators of the
churches of God which are in Judæa in Christ Jesus: for ye also suffered the same
things of your own countrymen, even as they did of the Jews; 15 who both
killed the Lord Jesus and the prophets, and drave out us, and please not God,
and are contrary to all men; 16 forbidding us to speak to the Gentiles that

[1] Or, *because our gospel &c.* [2] Or, *Holy Spirit* [3] Or, *fulness* [4] Or, *claimed honour*
[5] Most of the ancient authorities read *babes*. [6] Some ancient authorities read *called*. [7] Gr.
the word of hearing.

they may be saved; to fill up their sins alway: but the wrath is come upon them to the uttermost.

17 But we, brethren, being bereaved of you for [1]a short season, in presence, not in heart, endeavoured the more exceedingly to see your face with great desire: 18 because we would fain have come unto you, I Paul once and again; and Satan hindered us. 19 For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his [2]coming? 20 For ye are our glory and our joy.

3: 1 Wherefore when we could no longer forbear, we thought it good to be left behind at Athens alone; 2 and sent Timothy, our brother and [3]God's minister in the gospel of Christ, to establish you, and to comfort *you* concerning your faith; 3 that no man be moved by these afflictions; for yourselves know that hereunto we are appointed. 4 For verily, when we were with you, we told you [4]beforehand that we are to suffer affliction; even as it came to pass, and ye know. 5 For this cause I also, when I could no longer forbear, sent that I might know your faith, lest by any means the tempter had tempted you, and our labour should be in vain. 6 But when Timothy came even now unto us from you, and brought us glad tidings of your faith and love, and that ye have good remembrance of us always, longing to see us, even as we also *to see* you; 7 for this cause, brethren, we were comforted over you in all our distress and affliction through your faith: 8 for now we live, if ye stand fast in the Lord. 9 For what thanksgiving can we render again unto God for you, for all the joy wherewith we joy for your sakes before our God; 10 night and day praying exceedingly that we may see your face, and may perfect that which is lacking in your faith?

11 Now may our God and Father himself, and our Lord Jesus, direct our way unto you: 12 and the Lord make you to increase and abound in love one toward another, and toward all men, even as we also *do* toward you; 13 to the end he may stablish your hearts unblameable in holiness before our God and Father, at the [2]coming of our Lord Jesus with all his saints.[5]

4: 1 Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk,—that ye abound more and more. 2 For ye know what [6]charge we gave you through the Lord Jesus. 3 For this is the will of God, *even* your sanctification, that ye abstain from fornication; 4 that each one of you know how to possess himself of his own vessel in sanctification and honour, 5 not in the passion of lust, even as the Gentiles which know not God; 6 that no man [7]transgress, and wrong his brother in the matter: because the Lord is an avenger in all these things, as also we [8]forewarned you and testified. 7 For God called us not for uncleanness, but in sanctification. 8 Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you.

9 But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; 10 for indeed ye do it toward all the brethren which are in all Macedonia. But we exhort you, brethren, that ye abound more and more; 11 and that ye [9]study to be

[1] Gr. *a season of an hour.* [2] Gr. *presence.* [3] Some ancient authorities read *fellow-worker with God.* [4] Or, *plainly* [5] Many ancient authorities add *Amen.* [6] Gr. *charges.* [7] Or, *overreach* [8] Or, *told you plainly* [9] Gr. *be ambitious.*

quiet, and to do your own business, and to work with your hands, even as we charged you; 12 that ye may walk honestly toward them that are without, and may have need of nothing.

13 But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. 14 For if we believe that Jesus died and rose again, even so them also that are fallen asleep [1] in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we that are alive, that are left unto the [2] coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore [3] comfort one another with these words.

5: 1 But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. 4 But ye, brethren, are not in darkness, that that day should overtake you [4] as a thief: 5 for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; 6 so then let us not sleep, as do the rest, but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. 9 For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, 10 who died for us, that, whether we [5] wake or sleep, we should live together with him. 11 Wherefore [6] exhort one another, and build each other up, even as also ye do.

12 But we beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; 13 and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. 14 And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all. 15 See that none render unto any one evil for evil; but alway follow after that which is good, one toward another, and toward all. 16 Rejoice alway; 17 pray without ceasing; 18 in everything give thanks: for this is the will of God in Christ Jesus to you-ward. 19 Quench not the Spirit; 20 despise not prophesyings; 21 [7] prove all things; hold fast that which is good; 22 abstain from every [8] form of evil.

23 And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the [2] coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who will also do it.

25 Brethren, pray for us[9].

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[1] Gr. *through*. Or, *will God through Jesus* [2] Gr. *presence*. [3] Or, *exhort* [4] Some ancient authorities read *as thieves*. [5] Or, *watch* [6] Or, *comfort* [7] Many ancient authorities insert *but*. [8] Or, *appearance* [9] Some ancient authorities add *also*.

26 Salute all the brethren with a holy kiss. 27 I adjure you by the Lord that this epistle be read unto all the [1] brethren.

28 The grace of our Lord Jesus Christ be with you.

(3) *Paul's second letter to the Thessalonians.**

1: 1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ; 2 Grace to you and peace from God the Father and the Lord Jesus Christ.

3 We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; 4 so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; 5 *which is* a manifest token of the righteous judgement of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 if so be that it is a righteous thing with God to recompense affliction to them that afflict you, 7 and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power 8 in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: 9 who shall suffer punishment, *even* eternal destruction from the face of the Lord and from the glory of his might, 10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. 11 To which end we also pray always for you, that our God may count you worthy of your calling, and fulfil every [2] desire of goodness and *every* work of faith, with power; 12 that the name of our Lord Jesus may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

2: 1 Now we beseech you, brethren, [3] touching the [4] coming of our Lord Jesus Christ, and our gathering together unto him; 2 to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is *now* present; 3 let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of [5] sin be revealed, the son of perdition, 4 he that opposeth and exalteth himself against all that is called God or [6] that is worshipped; so that he sitteth in the [7] temple of God, setting himself forth as God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know that which restraineth, to the end that he may be revealed in his own season. 7 For the mystery of lawlessness doth already work: [8] only *there is* one that restraineth now, until he be taken out of the way. 8 And then shall be revealed the lawless one, whom the Lord [9] Jesus shall [10] slay with the breath of his mouth, and bring to nought by the manifestation of his [4] coming; 9 *even he*, whose [4] coming is according to the working

[1] Many ancient authorities insert *holy*. [2] Gr. *good pleasure of goodness*. [3] Gr. *in behalf of*. [4] Gr. *presence*. [5] Many ancient authorities read *lawlessness*. [6] Gr. *an object of worship*. [7] Or, *sanctuary* [8] Or, *only until he that now restraineth be taken &c.* [9] Some ancient authorities omit *Jesus*. [10] Some ancient authorities read *consume*.

*See Note 6.

of Satan with all [1]power and signs and lying wonders, 10 and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. 11 And for this cause God sendeth them a working of error, that they should believe a lie: 12 that they all might be judged who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks to God alway for you, brethren beloved of the Lord, for that God chose you [2]from the beginning unto salvation in sanctification of the Spirit and [3]belief of the truth: 14 whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 So then, brethren, stand fast, and hold the traditions which ye were taught, whether by word, or by epistle of ours.

16 Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, 17 comfort your hearts and stablish them in every good work and word.

3: 1 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also *it is* with you; 2 and that we may be delivered from unreasonable and evil men; for all have not [4]faith. 3 But the Lord is faithful, who shall stablish you, and guard you from [5]the evil *one*. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command. 5 And the Lord direct your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which [6]they received of us. 7 For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; 8 neither did we eat bread for nought at any man's hand, but in labour and travail, working night and day, that we might not burden any of you: 9 not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us. 10 For even when we were with you, this we commanded you, If any will not work, neither let him eat. 11 For we hear of some that walk among you disorderly, that work not at all, but are busybodies. 12 Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well-doing. 14 And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. 15 And *yet* count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

17 The salutation of me Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all.

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[1]Gr. *power and signs and wonders of falsehood.* [2]Many ancient authorities read *as first-fruits.* [3]Or, *faith* [4]Or, *the faith* [5]Or, *evil* [6]Some ancient authorities read *ye.*

(4) *Paul before Gallio.*

ACTS **18**: 12–17.

12 But when Gallio was proconsul of Achaia, the Jews with one
accord rose up against Paul, and brought him before the judgement-
seat, 13 saying, This man persuadeth men to worship God contrary to
the law. 14 But when Paul was about to open his mouth, Gallio said
unto the Jews, If indeed it were a matter of wrong or of wicked villany,
O ye Jews, reason would that I should bear with you: 15 but if they
are questions about words and names and your own law, look to it
yourselves; I am not minded to be a judge of these matters. 16 And
he drave them from the judgement-seat. 17 And they all laid hold on
Sosthenes, the ruler of the synagogue, and beat him before the judge-
ment-seat. And Gallio cared for none of these things.

§47. PAUL'S RETURN TO SYRIA, AND THIRD SOJOURN IN ANTIOCH: THE LETTER TO THE GALATIANS.

ACTS **18**: 18–22 [23*a*]. GAL. *entire.*

(1) *From Corinth to Antioch in Syria.*

ACTS **18**: 18–22 [23*a*].

18 And Paul, having tarried after this yet many days, took his leave
of the brethren, and sailed thence for Syria, and with him Priscilla and
Aquila; having shorn his head in Cenchreæ: for he had a vow. 19
And they came to Ephesus, and he left them there: but he himself
entered into the synagogue, and reasoned with the Jews. 20 And when
they asked him to abide a longer time, he consented not; 21 but
taking his leave of them, and saying, I will return again unto you, if
God will, he set sail from Ephesus. 22 And when he had landed at
Cæsarea, he went up and saluted the church, and went down to Antioch.
[23 And having spent some time *there,* he departed . . .]

[Paragraph continued in §48.]

(2) *Paul's letter to the Galatians.**

1: 1 Paul, an apostle (not from men, neither through [1] man, but through
Jesus Christ, and God the Father, who raised him from the dead), 2 and all
the brethren which are with me, unto the churches of Galatia: 3 Grace to you
and peace [2] from God the Father, and our Lord Jesus Christ, 4 who gave
himself for our sins, that he might deliver us out of this present evil [3] world,
according to the will of our God and Father: 5 to whom *be* the glory [4] for
ever and ever. Amen.

[1] Or, *a man* [2] Some ancient authorities read *from God our Father, and the Lord Jesus Christ.* [3] Or, *age* [4] Gr. *unto the ages of the ages.*

*See Note 7.

6 I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; 7 which is not another *gospel;* only there are some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, should preach [1] unto you any gospel [2] other than that which we preached unto you, let him be anathema. 9 As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. 10 For am I now persuading men, or God? or am I seeking to please men? if I were still pleasing men, I should not be a [3] servant of Christ.

11 For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. 12 For neither did I receive it from [4] man, nor was I taught it, but *it came to me* through revelation of Jesus Christ. 13 For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havock of it: 14 and I advanced in the Jews' religion beyond many of mine own age [5] among my countrymen, being more exceedingly zealous for the traditions of my fathers. 15 But when it was the good pleasure of God, who separated me, *even* from my mother's womb, and called me through his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles; immediately I conferred not with flesh and blood: 17 neither went I up to Jerusalem to them which were apostles before me: but I went away into Arabia; and again I returned unto Damascus.

18 Then after three years I went up to Jerusalem to [6] visit Cephas, and tarried with him fifteen days. 19 But other of the apostles saw I none, [7] save James the Lord's brother. 20 Now touching the things which I write unto you, behold, before God, I lie not. 21 Then I came into the regions of Syria and Cilicia. 22 And I was still unknown by face unto the churches of Judæa which were in Christ: 23 but they only heard say, He that once persecuted us now preacheth the faith of which he once made havock; 24 and they glorified God in me.

2: 1 Then [8] after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. 2 And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privately before them who [9] were of repute, lest by any means I should be running, or had run, in vain. 3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: 4 [10] and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But from those who [9] were reputed to be somewhat ([11] whatsoever they were, it maketh no matter to me: God accepteth not man's person) — they, I say, who were of repute imparted nothing to me: 7 but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with *the gospel* of the circumcision 8 (for he that wrought for Peter unto the apostleship of the

[1] Some ancient authorities omit *unto you.* [2] Or, *contrary to that* [3] Gr. *bondservant.* [4] Or, *a man* [5] Gr. *in my race.* [6] Or, *become acquainted with* [7] Or, *but only* [8] Or, *in the course of* [9] Or, *are* [10] Or, *but* it was *because of* [11] Or, *what they once were*

circumcision wrought for me also unto the Gentiles); 9 and when they perceived the grace that was given unto me, James and Cephas and John, they who [1] were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; 10 only *they would* that we should remember the poor; which very thing I was also zealous to do.

11 But when Cephas came to Antioch, I resisted him to his face, because he stood condemned. 12 For before that certain came from James, he did eat with the Gentiles: but when they came, he drew back and separated himself, fearing them that were of the circumcision. 13 And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before *them* all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews? 15 We being Jews by nature, and not sinners of the Gentiles, 16 yet knowing that a man is not justified by [2] the works of the law, [3] save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified. 17 But if, while we sought to be justified in Christ, we ourselves also were found sinners, is Christ a minister of sin? God forbid. 18 For if I build up again those things which I destroyed, I prove myself a transgressor. 19 For I through [4] the law died unto [4] the law, that I might live unto God. 20 I have been crucified with Christ; [5] yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. 21 I do not make void the grace of God: for if righteousness is through [4] the law, then Christ died for nought.

3: 1 O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? 2 This only would I learn from you, Received ye the Spirit by [2] the works of the law, or by the [6] hearing of faith? 3 Are ye so foolish? having begun in the Spirit, [7] are ye now perfected in the flesh? 4 Did ye suffer so many things in vain? if it be indeed in vain. 5 He therefore that supplieth to you the Spirit, and worketh [8] miracles [9] among you, *doeth he it* by [2] the works of the law, or by the [6] hearing of faith? 6 Even as Abraham believed God, and it was reckoned unto him for righteousness, 7 [10] Know therefore that they which be of faith, the same are sons of Abraham. 8 And the scripture, foreseeing that God [11] would justify the [12] Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed. 9 So then they which be of faith are blessed with the faithful Abraham. 10 For as many as are of [2] the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them. 11 Now that no man is justified [13] by the law in the sight of God, is evident: for, The

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[1] Or, *are* [2] Or, *works of law* [3] Or, *but only* [4] Or, *law* [5] Or, *and it is no longer I that live but Christ &c.* [6] Or, *message* [7] Or, *do ye now make an end in the flesh?* [8] Gr. *powers.* [9] Or, *in* [10] Or, *Ye perceive* [11] Gr. *justifieth.* [12] Gr. *nations.* [13] Gr. *in.*

righteous shall live by faith; 12 and the law is not of faith; but, He that doeth them shall live in them. 13 Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: Though it be but a man's [1] covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. 16 Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 Now this I say; A [1] covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect. 18 For if the inheritance is of the law, it is no more of promise: but God hath granted it to Abraham by promise. 19 What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; *and it was* ordained through angels by the hand of a mediator. 20 Now a mediator is not *a mediator* of one; but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. 22 Howbeit the scripture hath shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe.

23 But before [2] faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. 24 So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. 25 But now that faith is come, we are no longer under a tutor. 26 For ye are all sons of God, through faith, in Christ Jesus. 27 For as many of you as were baptized into Christ did put on Christ. 28 There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one *man* in Christ Jesus. 29 And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.

4: 1 But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; 2 but is under guardians and stewards until the term appointed of the father. 3 So we also, when we were children, were held in bondage under the [3] rudiments of the world: 4 but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, 5 that he might redeem them which were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. 7 So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

8 Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: 9 but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly [3] rudiments, whereunto ye desire to be in bondage over again? 10 Ye observe days, and months, and seasons, and years. 11 I am afraid of you, lest by any means I have bestowed labour upon you in vain.

[1] Or, *testament* [2] Or, *the faith* [3] Or, *elements*

12 I beseech you, brethren, be as I *am*, for I *am* as ye *are*. Ye did me no
wrong: 13 but ye know that because of an infirmity of the flesh I preached
the gospel unto you the [1] first time: 14 and that which was a temptation to
you in my flesh ye despised not, nor [2] rejected; but ye received me as an angel
of God, *even* as Christ Jesus. 15 Where then is that gratulation [3] of your-
selves? for I bear you witness, that, if possible, ye would have plucked out
your eyes and given them to me. 16 So then am I become your enemy,
because I [4] tell you the truth? 17 They zealously seek you in no good way;
nay, they desire to shut you out, that ye may seek them. 18 But it is good to
be zealously sought in a good matter at all times, and not only when I am
present with you. 19 My little children, of whom I am again in travail until
Christ be formed in you, 20 yea, I could wish to be present with you now,
and to change my voice; for I am perplexed about you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?
22 For it is written, that Abraham had two sons, one by the handmaid, and one
by the freewoman. 23 Howbeit the *son* by the handmaid is born after the flesh;
but the *son* by the freewoman *is born* through promise. 24 Which things con-
tain an allegory: for these *women* are two covenants; one from mount Sinai,
bearing children unto bondage, which is Hagar. 25 [5] Now this Hagar is
mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is
in bondage with her children. 26 But the Jerusalem that is above is free, which
is our mother. 27 For it is written,

> Rejoice, thou barren that bearest not;
> Break forth and cry, thou that travailest not:
> For more are the children of the desolate than of her which hath the
> husband.

28 Now [6] we, brethren, as Isaac was, are children of promise. 29 But as
then he that was born after the flesh persecuted him *that was born* after the
Spirit, even so it is now. 30 Howbeit what saith the scripture? Cast
out the handmaid and her son: for the son of the handmaid shall not
inherit with the son of the freewoman. 31 Wherefore, brethren, we are
not children of a handmaid, but of the freewoman. **5**: 1 [7] With freedom
did Christ set us free: stand fast therefore, and be not entangled again in a
yoke of bondage.

2 Behold, I Paul say unto you, that, if ye receive circumcision, Christ will
profit you nothing. 3 Yea, I testify again to every man that receiveth circum-
cision, that he is a debtor to do the whole law. 4 Ye are [8] severed from Christ,
ye who would be justified by the law; ye are fallen away from grace. 5 For
we through the Spirit by faith wait for the hope of righteousness. 6 For in
Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but
faith [9] working through love. 7 Ye were running well; who did hinder you
that ye should not obey the truth? 8 This persuasion *came* not of him that
calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confi-
dence to you-ward in the Lord, that ye will be none otherwise minded: but he

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[1] Gr. *former*. [2] Gr. *spat out*. [3] Or, *of yours* [4] Or, *deal truly with you* [5] Many ancient authorities read *For Sinai is a mountain in Arabia*. [6] Many ancient authorities read *ye*. [7] Or, *For freedom* [8] Gr. *brought to nought*. [9] Or, *wrought*

that troubleth you shall bear his judgement, whosoever he be. 11 But I, brethren, if I still preach circumcision, why am I still persecuted? then hath the stumblingblock of the cross been done away. 12 I would that they which unsettle you would even [1] cut themselves off.

13 For ye, brethren, were called for freedom; only *use* not your freedom for an occasion to the flesh, but through love be servants one to another. 14 For the whole law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are *these*, fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, [2] heresies, 21 envyings, drunkenness, revellings, and such like: of the which I [3] forewarn you, even as I did [3] forewarn you, that they which practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, [4] temperance: against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not be vainglorious, provoking one another, envying one another.

6: 1 Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. 4 But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of [5] his neighbour. 5 For each man shall bear his own [6] burden.

6 But let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. 9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not. 10 So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

11 See with how large letters I [7] have written unto you with mine own hand. 12 As many as desire to make a fair show in the flesh, they compel you to be circumcised; only that they may not be persecuted [8] for the cross of Christ. 13 For not even they who [9] receive circumcision do themselves keep [10] the law; but they desire to have you circumcised, that they may glory in your flesh. 14 But far be it from me to glory, save in the cross of our Lord Jesus Christ,

[1] Or, *mutilate themselves* [2] Or, *parties* [3] Or, *tell you plainly* [4] Or, *self-control* [5] Gr. *the other.* [6] Or, *load* [7] Or, *write* [8] Or, *by reason of* [9] Some ancient authorities read *have been circumcised.* [10] Or, *a law*

through [1] which the world hath been crucified unto me, and I unto the world. 15 For neither is circumcision any thing, nor uncircumcision, but a new [2] creature. 16 And as many as shall walk by this rule, peace *be* upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear branded on my body the marks of Jésus.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

CHAPTER XIII.

PAUL'S THIRD MISSIONARY JOURNEY.

§48. THE CHURCHES OF THE GALATIAN REGION AND PHRYGIA REVISITED.

ACTS 18: 23.

23 And having spent some time *there*, he departed, and went through the region of Galatia and Phrygia in order, stablishing all the disciples.

§49. APOLLOS IN EPHESUS AND CORINTH.

ACTS 18: 24–28.

24 Now a certain Jew named Apollos, an Alexandrian by race, [3] a learned man, came to Ephesus; and he was mighty in the scriptures. 25 This man had been [4] instructed in the way of the Lord; and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the baptism of John: 26 and he began to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more carefully. 27 And when he was minded to pass over into Achaia, the brethren encouraged him, and wrote to the disciples to receive him: [a] and when he was come, he [5] helped them much which had believed through grace: 28 for he powerfully confuted the Jews, [6] *and that* publicly, shewing by the scriptures that Jesus was the Christ.

[1] Or, *whom* [2] Or, *creation* [3] Or, *an eloquent man* [4] Gr. *taught by word of mouth.* [5] Or, *helped much through grace them which had believed* [6] Or, *shewing publicly*

[a] 1 Cor. 3: 5, 6. What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. 6 I planted, Apollos watered; but God gave the increase.

§50. PAUL'S MINISTRY IN EPHESUS: THE FIRST LETTER TO THE CORINTHIANS.

ACTS, CHAP. **19** [**20**: 1]. 1 Cor. *entire.*

(1) *Twelve disciples baptized by Paul*

ACTS **19**: 1–7.

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found certain disciples: 2 and he said unto them, Did ye receive the Holy Ghost when ye believed? And they *said* unto him, Nay, we did not so much as hear whether [1]the Holy Ghost was *given*. 3 And he said, Into what then were ye baptized? And they said, Into John's baptism. 4 And Paul said, John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus. 5 And when they heard this, they were baptized into the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And they were in all about twelve men.

(2) [a]*The gospel preached in Ephesus, and made known in all Asia.*

ACTS **19**: 8–10.

8 And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading *as to* the things concerning the kingdom of God. 9 But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of

[1] Or, *there is a Holy Ghost*

[a] Acts 19: 26. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.

[a] Acts 20: 18–21, 26, 27, 31, 33–35. Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, 19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: 20 how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, 21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. . . . 26 Wherefore I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God. . . . 31 Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day, with tears. . . . 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, how that so labouring, ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive. (See also 1 Cor. 4: 11–13, p. 65.)

Tyrannus. 10 And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks.

(3) *Miracles wrought, and opponents brought to confusion.*

Acts **19**: 11–20.

11 And God wrought special [1] miracles by the hands of Paul: 12 insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. 13 But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, a chief priest, which did this. 15 And the evil spirit answered and said unto them, Jesus I [2] know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 Many also of them that had believed came, confessing, and declaring their deeds. 19 And not a few of them that practised [3] curious arts brought their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of the Lord and prevailed.

(4) [a] *Communication of Paul with Corinth, and* [b] *plans for the future.**

Acts **19**: 21, 22.

21 Now after these things were ended, [b] Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22

[1 Cor. **16**: 3–11.]

3 And when I arrive, [4] whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: 4 and if it be meet for me to go also, they shall go with me. 5 [b] But I will come

[1] Gr. *powers.* [2] Or, *recognise* [3] Or, *magical* [4] Or, *whomsoever ye shall approve, them will I send with letters*

[a] 2 Cor. 12: 14. Behold this is the third time I am ready to come to you.
[a] 2 Cor. 13: 1. This is the third time I am coming to you.
[a] 1 Cor. 5: 9. I wrote unto you in my epistle . . .
[a] 1 Cor. 7: 1. Now concerning the things whereof ye wrote: . . .
[a] 1 Cor. 1: 11. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you.
[a] 1 Cor. 16: 17. And I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. See Note 8.
[b] 2 Cor. 1: 15–17, 23. And in this confidence I was minded to come before unto you, that ye might have a second benefit; 16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. 17 When I therefore was thus minded, did I shew fickleness? . . . 23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth.
* See Note 8.

ACTS 19.

And having sent into Macedonia two of them that ministered unto him, [a] Timothy and Erastus, he himself stayed in Asia for a while.

[1 COR. 16.]

unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey withersoever I go. 7 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost; 9 for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if [a] Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: 11 let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. . . .

(5) *Paul's first letter to the Corinthians.*

1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [1] our brother, 2 unto the church of God which is at Corinth, *even* them that are sanctified in Christ Jesus, called *to be* saints, with all that call upon the name of our Lord Jesus Christ in every place, their *Lord* and ours: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank [2] my God always concerning you, for the grace of God which was given you in Christ Jesus; 5 that in every thing ye were enriched in him, in all [3] utterance and all knowledge; 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; 8 who shall also confirm you unto the end, *that ye be* unreproveable in the day of our Lord Jesus Christ. 9 God is faithful, through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same judgement. 11 For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among you. 12 Now this I mean, that each one of you saith, I am of Paul; and I of Apollos;

[1] Gr. *the brother.* [2] Some ancient authorities omit *my.* [3] Gr. *word.*

[a] 1 Cor. 4:17. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord.

and I of Cephas; and I of Christ. 13 [1]Is Christ divided? was Paul crucified for
you? or were ye baptized into the name of Paul? 14 [2]I thank God that I
baptized none of you, save Crispus and Gaius; 15 lest any man should say
that ye were baptized into my name. 16 And I baptized also the household of
Stephanas: besides, I know not whether I baptized any other. 17 For Christ
sent me not to baptize, but to preach the gospel: not in wisdom of words, lest
the cross of Christ should be made void.

18 For the word of the cross is to them that are perishing foolishness; but
unto us which are being saved it is the power of God. 19 For it is written,

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject.

20 Where is the wise? where is the scribe? where is the disputer of this [3]world?
hath not God made foolish the wisdom of the world? 21 For seeing that in
the wisdom of God the world through its wisdom knew not God, it was God's
good pleasure through the foolishness of the [4]preaching to save them that
believe. 22 Seeing that Jews ask for signs, and Greeks seek after wisdom:
23 but we preach [5]Christ crucified, unto Jews a stumblingblock, and unto
Gentiles foolishness; 24 but unto [6]them that are called, both Jews and
Greeks, Christ the power of God, and the wisdom of God. 25 Because the
foolishness of God is wiser than men; and the weakness of God is stronger
than men.

26 For [7]behold your calling, brethren, how that not many wise after the
flesh, not many mighty, not many noble, [8]*are called*: 27 but God chose the
foolish things of the world, that he might put to shame them that are wise;
and God chose the weak things of the world, that he might put to shame
the things that are strong; 28 and the base things of the world, and
the things that are despised, did God choose, *yea* [9]and the things that are
not, that he might bring to nought the things that are: 29 that no flesh
should glory before God. 30 But of him are ye in Christ Jesus, who was
made unto us wisdom from God, [10]and righteousness and sanctification,
and redemption: 31 that, according as it is written, He that glorieth, let
him glory in the Lord.

2: 1 And I, brethren, when I came unto you, came not with excellency of
[11]speech or of wisdom, proclaiming to you the [12]mystery of God. 2 For I deter-
mined not to know any thing among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in much trembling. 4 And
my [11]speech and my [4]preaching were not in persuasive words of wisdom, but
in demonstration of the Spirit and of power: 5 that your faith should not
[13]stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the [14]perfect: yet a wisdom not of
this [15]world, nor of the rulers of this [15]world, which are coming to nought:
7 but we speak God's wisdom in a mystery, *even* the *wisdom* that hath been
hidden, which God foreordained before the worlds unto our glory: 8 which

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[1] Or, *Christ is divided Was Paul crucified for you?* [2] Some ancient authorities read *I give thanks that.* [3] Or, *age* [4] Gr. *thing preached.* [5] Or, *a Messiah* [6] Gr. *the called themselves.* [7] Or, *ye behold* [8] Or, have part therein [9] Many ancient authorities omit *and.* [10] Or, *both righteousness and sanctification and redemption* [11] Or, *word* [12] Many ancient authorities read *testimony.* [13] Gr. *be.* [14] Or, *full-grown* [15] Or, *age*; and so in ver. 7, 8; but not in ver. 12.

none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: 9 but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

10 [1] But unto us God revealed [2] *them* through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. 12 But we received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. 13 Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; [3] [4] comparing spiritual things with spiritual. 14 Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually [5] judged. 15 But he that is spiritual [6] judgeth all things, and he himself is [5] judged of no man. 16 For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

3: 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. 2 I fed you with milk, not with meat; for ye were not yet able *to bear it*: nay, not even now are ye able; 3 for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? 4 For when one saith, I am of Paul; and another, I am of Apollos; are ye not men? 5 What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. 6 I planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labour. 9 For we are God's fellow-workers: ye are God's [7] husbandry, God's building.

10 According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. 11 For other foundation can no man lay than that which is laid, which is Jesus Christ. 12 But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; 13 each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; [8] and the fire itself shall prove each man's work of what sort it is. 14 If any man's work shall abide which he built thereon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire.

16 Know ye not that ye are a [9] temple of God, and *that* the Spirit of God dwelleth in you? 17 If any man destroyeth the [9] temple of God, him shall God destroy; for the [9] temple of God is holy, [10] which *temple* ye are.

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[1] Some ancient authorities read *For*. [2] Or, it [3] Or, *combining* [4] Or, *interpreting spiritual things to spiritual* men [5] Or, *examined* [6] Or, *examineth* [7] Gr. *tilled land*. [8] Or, *and each man's work, of what sort it is, the fire shall prove it* [9] Or, *sanctuary* [10] Or, *and such are ye*

18 Let no man deceive himself. If any man thinketh that he is wise among you in this [1] world, let him become a fool, that he may become wise. 19 For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness: 20 and again, The Lord knoweth the reasonings of the wise, that they are vain. 21 Wherefore let no one glory in men. For all things are yours; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 and ye are Christ's; and Christ is God's.

4: 1 Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. 2 Here, moreover, it is required in stewards, that a man be found faithful. 3 But with me it is a very small thing that I should be [2] judged of you, or of man's [3] judgement: yea, I [4] judge not mine own self. 4 For I know nothing against myself; yet am I not hereby justified: but he that [5] judgeth me is the Lord. 5 Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not *to go* beyond the things which are written; that no one of you be puffed up for the one against the other. 7 For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Already are ye filled, already ye are become rich, ye have reigned without us: yea, and I would that ye did reign, that we also might reign with you. 9 For, I think, God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, [6] and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; 12 and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; 13 being defamed, we intreat: we are made as the [7] filth of the world, the offscouring of all things, even until now.

14 I write not these things to shame you, but to admonish you as my beloved children. 15 For though ye should have ten thousand tutors in Christ, yet *have ye* not many fathers: for in Christ Jesus I begat you through the gospel. 16 I beseech you therefore, be ye imitators of me. 17 For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. 18 Now some are puffed up, as though I were not coming to you. 19 But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5: 1 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one *of you* hath his father's

[1] Or, *age* [2] Or, *examined* [3] Gr. *day.* [4] Or, *examine* [5] Or, *examineth* [6] Or, *both to angels and men* [7] Or, *refuse*

wife. 2 And [1] ye are puffed up, and [2] did not rather mourn, that he that had done this deed might be taken away from among you. 3 For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, 4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, 5 to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord [3] Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrified, *even* Christ: 8 wherefore let us [4] keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company with fornicators; 10 [5] not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: 11 but [6] now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. 12 For what have I to do with judging them that are without? Do not ye judge them that are within, 13 whereas them that are without God judgeth? Put away the wicked man from among yourselves.

6: 1 Dare any of you, having a matter against [7] his neighbour, go to law before the unrighteous, and not before the saints? 2 Or know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy [8] to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more, things that pertain to this life? 4 If then ye have [9] to judge things pertaining to this life, [10] do ye set them to judge who are of no account in the church? 5 I say *this* to move you to shame. Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his brethren, 6 but brother goeth to law with brother, and that before unbelievers? 7 Nay, already it is altogether [11] a defect in you, that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? 8 Nay, but ye yourselves do wrong, and defraud, and that *your* brethren. 9 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye [12] were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: 14 and God both raised the Lord, and will raise up us through

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[1] Or, *are ye puffed up?* [2] Or, *did ye not rather mourn, ... you?* [3] Some ancient authorities omit *Jesus.* [4] Gr. *keep festival.* [5] Or, *not at all* meaning *the fornicators &c.* [6] Or, *as it is, I wrote* [7] Gr. *the other.* [8] Gr. *of the smallest tribunals.* [9] Gr. *tribunals pertaining to.* [10] Or, *set them ... church* [11] Or, *a loss to you* [12] Gr. *washed yourselves.*

his power. 15 Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. 16 Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 Or know ye not that your body is a [1] temple of the [2] Holy Ghost which is in you, which ye have from God? and ye are not your own; 20 for ye were bought with a price: glorify God therefore in your body.

7: 1 Now concerning the things whereof ye wrote: It is good for a man not to touch a woman. 2 But, because of fornications, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render unto the wife her due: and likewise also the wife unto the husband. 4 The wife hath not power over her own body, but the husband: and likewise also the husband hath not power over his own body, but the wife. 5 Defraud ye not one the other, except it be by consent for a season, that ye may give yourselves unto prayer, and may be together again, that Satan tempt you not because of your incontinency. 6 But this I say by way of permission, not of commandment. 7 [3] Yet I would that all men were even as myself. Howbeit each man hath his own gift from God, one after this manner, and another after that.

8 But I say to the unmarried and to widows, It is good for them if they abide even as I. 9 But if they have not continency, let them marry: for it is better to marry than to burn. 10 But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband 11 (but and if she depart, let her remain unmarried or else be reconciled to her husband); and that the husband leave not his wife. 12 But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. 13 And the woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. 15 Yet if the unbelieving departeth, let him depart: the brother or the sister is not under bondage in such *cases*; but God hath called [4] us in peace. 16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife? 17 Only as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches. 18 Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 20 Let each man abide in that calling wherein he was called. 21 Wast thou called being a bondservant? care not for it: [5] but if thou canst become free, use *it* rather. 22 For he that was called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called, being free, is Christ's bondservant. 23 Ye were bought with a price; become not bondservants of men. 24 Brethren, let each man, wherein he was called, therein abide with God.

[1] Or, *sanctuary* [2] Or, *Holy Spirit* [3] Many ancient authorities read *For*. [4] Many ancient authorities read *you*. [5] Or, *nay, even if*

25 Now concerning virgins I have no commandment of the Lord: but I give my judgement, as one that hath obtained mercy of the Lord to be faithful. 26 I think therefore that this is good by reason of the present distress, *namely*, that it is good for a man [1] to be as he is. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Yet such shall have tribulation in the flesh: and I would spare you. 29 But this I say, brethren, the time [2] is shortened, that henceforth both those that have wives may be as though they had none; 30 and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; 31 and those that use the world, as not [3] abusing it: for the fashion of this world passeth away. 32 But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: 33 but he that is married is careful for the things of the world, how he may please his [4] wife. 34 And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband. 35 And this I say for your own profit; not that I may cast a [5] snare upon you, but for that which is seemly, and that ye may attend upon the Lord without distraction. 36 But if any man thinketh that he behaveth himself unseemly toward his [6] virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. 37 But he that standeth stedfast in his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own heart, to keep his own [6] virgin *daughter*, shall do well. 38 So then both he that giveth his own [6] virgin *daughter* in marriage doeth well; and he that giveth her not in marriage shall do better. 39 A wife is bound for so long time as her husband liveth; but if the husband be [7] dead, she is free to be married to whom she will; only in the Lord. 40 But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

8: 1 Now concerning things sacrificed to idols: We know that we all have knowledge. Knowledge puffeth up, but love [8] edifieth. 2 If any man thinketh that he knoweth any thing, he knoweth not yet as he ought to know; 3 but if any man loveth God, the same is known of him. 4 Concerning therefore the eating of things sacrificed to idols, we know that no idol is *anything* in the world, and that there is no God but one. 5 For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; 6 yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. 7 Howbeit in all men there is not that knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. 8 But meat will not commend us to

1. Gr *so to be.* 2 Or, *is shortened henceforth, that both those &c.* 3 Or, *using it to the full* 4 Or, *wife, and is divided.* So *also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided.* So *also the woman that is unmarried and the virgin is careful &c.* 5 Or, *constraint* Gr. *noose.* 6 Or, *virgin* (omitting daughter) 7 Gr. *fallen asleep.* 8 Gr. *buildeth up.*

God: neither, if we eat not, [1]are we the worse; nor, if we eat, [2]are we the better. 9 But take heed lest by any means this [3]liberty of yours become a stumblingblock to the weak. 10 For if a man see thee which hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, [4]be emboldened to eat things sacrificed to idols? 11 For [5]through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. 12 And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. 13 Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

9: 1 Am I not free? am I not an apostle? have I not seen Jesus our Lord? are not ye my work in the Lord? 2 If to others I am not an apostle, yet at least I am to you: for the seal of mine apostleship are ye in the Lord. 3 My defence to them that examine me is this. 4 Have we no right to eat and to drink? 5 Have we no right to lead about a wife that is a [6]believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have we not a right to forbear working? 7 What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Do I speak these things after the manner of men? or saith not the law also the same? 9 For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, 10 or [7]saith he it altogether for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. 11 If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? 12 If others partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. 13 Know ye not that they which minister about sacred things eat *of* the things of the temple, *and* they which wait upon the altar have their portion with the altar? 14 Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. 15 But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void. 16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I preach not the gospel. 17 For if I do this of mine own will, I have a reward: but if not of mine own will, I have a stewardship intrusted to me. 18 What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel. 19 For though I was free from all *men*, I brought myself under bondage to all, that I might gain the more. 20 And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; 21 to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. 22 To the weak I became weak, that I might gain the weak: I am become

[1] Gr. *do we lack.* [2] Gr. *do we abound.* [3] Or, *power* [4] Gr. *be builded up.* [5] Gr. *in.* [6] Gr. *sister.* [7] Or, *saith he it, as he doubtless doth, for our sake?*

all things to all men, that I may by all means save some. 23 And I do all things for the gospel's sake, that I may be a joint partaker thereof. 24 Know ye not that they which run in a [1] race run all, but one receiveth the prize? Even so run, that ye may attain. 25 And every man that striveth in the games is temperate in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible. 26 I therefore so run, as not uncertainly; so [2] fight I, as not beating the air: 27 but I [3] buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

10: 1 For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; 2 and were all baptized [4] unto Moses in the cloud and in the sea; 3 and did all eat the same spiritual meat; 4 and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. 5 Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. 6 Now [5] these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt the [6] Lord, as some of them tempted, and perished by the serpents. 10 Neither murmur ye, as some of them murmured, and perished by the destroyer. 11 Now these things happened unto them [7] by way of example; and they were written for our admonition, upon whom the ends of the ages are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

14 Wherefore, my beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not a [8] communion of the blood of Christ? The [9] bread which we break, is it not a [8] communion of the body of Christ? 17 [10] seeing that we, who are many, are one [9] bread, one body: for we all partake [11] of the one [9] bread. 18 Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar? 19 What say I then? that a thing sacrificed to idols is any thing, or that an idol is any thing? 20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [12] devils, and not to God: and I would not that ye should have communion with [12] devils. 21 Ye cannot drink the cup of the Lord, and the cup of [12] devils: ye cannot partake of the table of the Lord, and of the table of [12] devils. 22 Or do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful; but all things are not expedient. All things are lawful; but all things [13] edify not. 24 Let no man seek his own, but *each* his neighbour's *good*. 25 Whatsoever is sold in the shambles, eat, asking no

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[1] Gr. *race-course.* [2] Gr. *box.* [3] Gr. *bruise.* [4] Gr. *into.* [5] Or, *in these things they became figures of us* [6] Some ancient authorities read *Christ.* [7] Gr. *by way of figure.* [8] Or, *participation in* [9] Or, *loaf* [10] Or, *seeing that there is one bread, we, who are many, are one body* [11] Gr. *from.* [12] Gr. *demons.* [13] Gr. *build not up.*

question for conscience sake; 26 for the earth is the Lord's, and the fulness thereof. 27 If one of them that believe not biddeth you *to a feast*, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it, and for conscience sake: 29 conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? 30 [1]If I by grace partake, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: 33 even as I also please all men in all things, not seeking mine own profit, but the *profit* of the many, that they may be saved. **11** : 1 Be ye imitators of me, even as I also am of Christ.

2 Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman praying or prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. 6 For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. 7 For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man: 9 for neither was the man created for the woman; but the woman for the man: 10 for this cause ought the woman to [2]have *a sign of* authority on her head, because of the angels. 11 Howbeit neither is the woman without the man, nor the man without the woman, in the Lord. 12 For as the woman is of the man, so is the man also by the woman; but all things are of God. 13 Judge ye [3]in yourselves: is it seemly that a woman pray unto God unveiled? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seemeth to be contentious, we have no such custom, neither the churches of God.

17 But in giving you this charge, I praise you not, that ye come together not for the better but for the worse. 18 For first of all, when ye come together [4]in the church, I hear that [5]divisions exist among you; and I partly believe it. 19 For there must be also [6]heresies among you, that they which are approved may be made manifest among you. 20 When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper: 21 for in your eating each one taketh before *other* his own supper; and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the [7]church of God, and put them to shame that [8]have not? What shall I say to you? [9]shall I praise you in this? I praise you not. 23 For I received of the Lord that which also I delivered unto you, how that the

[1] Or, *If I partake with thankfulness* [2] Or, *have authority over* [3] Or, *among* [4] Or, *in congregation* [5] Gr. *schisms.* [6] Or, *factions* [7] Or, *congregation* [8] Or, *have nothing* [9] Or, *shall I praise you? In this I praise you not.*

Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which [1] is for you: this do in remembrance of me. 25 In like manner also the cup, after supper, saying, This cup is the new [2] covenant in my blood: this do, as oft as ye drink *it*, in remembrance of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. 27 Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. 28 But let a man prove himself, and so let him eat of the bread, and drink of the cup. 29 For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he [3] discern not the body. 30 For this cause many among you are weak and sickly, and not a few sleep. 31 But if we [4] discerned ourselves, we should not be judged. 32 But [5] when we are judged, we are chastened of the Lord, that we may not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, wait one for another. 34 If any man is hungry, let him eat at home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

12: 1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant. 2 Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye might be led. 3 Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.

4 Now there are diversities of gifts, but the same Spirit. 5 And there are diversities of ministrations, and the same Lord. 6 And there are diversities of workings, but the same God, who worketh all things in all. 7 But to each one is given the manifestation of the Spirit to profit withal. 8 For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: 9 to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; 10 and to another workings of [6] miracles; and to another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues; and to another the interpretation of tongues: 11 but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

12 For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. 13 For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. 16 And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members each one of them in the body, even as it pleased him. 19 And if they were all one member, where were the body? 20 But now they are many members, but one body. 21 And the eye cannot say to the hand, I have

[1] Many ancient authorities read *is broken for you*. [2] Or, *testament* [3] Gr. *discriminate*. [4] Gr. *discriminated*. [5] Or, *when we are judged of the Lord, we are chastened* [6] Gr. *powers*.

no need of thee: or again the head to the feet, I have no need of you. 22 Nay, much rather, those members of the body which seem to be more feeble are necessary: 23 and those *parts* of the body, which we think to be less honourable, upon these we [1] bestow more abundant honour; and our uncomely *parts* have more abundant comeliness; 24 whereas our comely *parts* have no need: but God tempered the body together, giving more abundant honour to that *part* which lacked; 25 that there should be no schism in the body; but *that* the members should have the same care one for another. 26 And whether one member suffereth, all the members suffer with it; or *one* member is [2] honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and [3] severally members thereof. 28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then [4] miracles, then gifts of healings, helps, [5] governments, *divers* kinds of tongues. 29 Are all apostles? are all prophets? are all teachers? are all *workers of* [4] miracles? 30 have all gifts of healings? do all speak with tongues? do all interpret? 31 But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

13: 1 If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. 2 And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 And if I bestow all my goods to feed *the poor*, and if I give my body [6] to be burned, but have not love, it profiteth me nothing. 4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; 6 rejoiceth not in unrighteousness, but rejoiceth with the truth; 7 [7] beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. 9 For we know in part, and we prophesy in part: 10 but when that which is perfect is come, that which is in part shall be done away. 11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. 12 For now we see in a mirror, [8] darkly; but then face to face: now I know in part; but then shall I [9] know even as also I have been [10] known. 13 But now abideth faith, hope, love, these three; [11] and the [12] greatest of these is love.

14: 1 Follow after love; yet desire earnestly spiritual *gifts*, but rather that ye may prophesy. 2 For he that speaketh in a tongue speaketh not unto men, but unto God; for no man [13] understandeth; but in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men edification, and comfort, and consolation. 4 He that speaketh in a tongue [14] edifieth himself; but he that prophesieth [14] edifieth the church. 5 Now I would have you all speak with tongues, but rather that ye should prophesy: and greater is he that prophesieth than he that speaketh with tongues, except he interpret, that

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[1] Or, *put on* [2] Or, *glorified* [3] Or, *members each in his part* [4] Gr. *powers*. [5] Or, *wise counsels* [6] Many ancient authorities read *that I may glory*. [7] Or, *covereth* [8] Gr. *in a riddle*. [9] Gr. *know fully*. [10] Gr. *known fully*. [11] Or, *but greater than these* [12] Gr. *greater*. [13] Gr. *heareth*. [14] Gr. *buildeth up*.

the church may receive edifying. 6 But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? 7 Even things without life, giving a voice, whether pipe or harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain voice, who shall prepare himself for war? 9 So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. 10 There are, it may be, so many kinds of voices in the world, and [1] no *kind* is without signification. 11 If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian [2] unto me. 12 So also ye, since ye are zealous of [3] spiritual *gifts*, seek that ye may abound unto the edifying of the church. 13 Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else if thou bless with the spirit, how shall he that filleth the place of [4] the unlearned say the Amen at thy giving of thanks, seeing he knoweth not what thou sayest? 17 For thou verily givest thanks well, but the other is not [5] edified. 18 I thank God, I speak with tongues more than you all: 19 howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.

20 Brethren, be not children in mind: howbeit in malice be ye babes, but in mind be [6] men. 21 In the law it is written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to the unbelieving, but to them that believe. 23 If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? 24 But if all prophesy, and there come in one unbelieving or unlearned, he is [7] reproved by all, he is judged by all; 25 the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is [8] among you indeed.

26 What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. 27 If any man speaketh in a tongue, *let it be* by two, or at the most three, and *that* in turn; and let one interpret: 28 but if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 And let the prophets speak *by* two or three, and let the others [9] discern. 30 But if a revelation be made to another sitting by, let the first keep silence. 31 For ye all can prophesy one by one, that all may learn, and all may be [10] comforted; 32 and the spirits of

[1] Or, *nothing is without voice* [2] Or, *in my case* [3] Gr. *spirits* [4] Or, *him that is without gifts:* and so in ver. 23, 24. [5] Gr. *builded up.* [6] Gr. *of full age.* [7] Or, *convicted* [8] Or, *in* [9] Gr. *discriminate.* [10] Or, *exhorted*

the prophets are subject to the prophets; 33 for God is not *a God* of confusion, but of peace; as in all the churches of the saints.

34 Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. 35 And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church. 36 What? was it from you that the word of God went forth? or came it unto you alone?

37 If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord. 38 [1] But if any man is ignorant, let him be ignorant.

39 Wherefore, my brethren, desire earnestly to prophesy, and forbid not to speak with tongues. 40 But let all things be done decently and in order.

15 : 1 Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, 2 by which also ye are [2] saved; *I make known, I say,* [3] in what words I preached it unto you, if ye hold it fast, except ye believed [4] in vain. 3 For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; 4 and that he was buried; and that he hath been raised on the third day according to the scriptures; 5 and that he appeared to Cephas; then to the twelve; 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; 7 then he appeared to James; then to all the apostles; 8 and last of all, as unto one born out of due time, he appeared to me also. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not found [5] vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Whether then *it be* I or they, so we preached, and so ye believed.

12 Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither hath Christ been raised: 14 and if Christ hath not been raised, then is our preaching [5] vain, [6] your faith also is [5] vain. 15 Yea, and we are found false witnesses of God; because we witnessed of God that he raised up [7] Christ: whom he raised not up, if so be that the dead are not raised. 16 For if the dead are not raised, neither hath Christ been raised: 17 and if Christ hath not been raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ have perished. 19 [8] If in this life only we have hoped in Christ, we are of all men most pitiable.

20 But now hath Christ been raised from the dead, the first fruits of them that are asleep. 21 For since by man *came* death, by man *came* also the resurrection of the dead. 22 For as in Adam all die, so also in [7] Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits; then they that are Christ's, at his [9] coming. 24 Then *cometh* the end, when he shall deliver up the kingdom to [10] God, even the Father; when he shall have abolished all

[1] Many ancient authorities read *But if any man knoweth not, he is not known.* [2] Or, *saved, if ye hold fast what I preached unto you, except &c.* [3] Gr. *with what word.* [4] Or, *without cause* [5] Or, *void* [6] Some ancient authorities read *our.* [7] Gr. *the Christ.* [8] Or, *If we have only hope in Christ in this life* [9] Gr. *presence.* [10] Gr. *the God and Father.*

rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 27 For, He put all things in subjection under his feet. [1] But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

29 Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? 30 why do we also stand in jeopardy every hour? 31 I protest by [2] that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I fought with beasts at Ephesus, [3] what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. 33 Be not deceived: Evil company doth corrupt good manners. 34 [4] Awake up righteously, and sin not; for some have no knowledge of God: I speak *this* to move you to shame.

35 But some one will say, How are the dead raised? and with what manner of body do they come? 36 Thou foolish one, that which thou thyself sowest is not quickened, except it die: 37 and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; 38 but God giveth it a body even as it pleased him, and to each seed a body of its own. 39 All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, and another flesh of birds, and another of fishes. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual *body*. 45 So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. 46 Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. 47 The first man is of the earth, earthy; the second man is of heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, [5] we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when [6] this corruptible shall have put on incorruption, and this

[1] Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when,* I say, *all things &c.* [2] Or, *your glorying* [3] Or, *what doth it profit me, if the dead are not raised? Let us eat &c.* [4] Gr. *Awake out of drunkenness righteously.* [5] Many ancient authorities read *let us also bear.* [6] Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up [1] in victory. 55 O death, where is thy victory? O death, where is thy sting? 56 The sting of death is sin; and the power of sin is the law: 57 but thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not [2] vain in the Lord.

16: 1 Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. 2 Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come. 3 And when I arrive, [3] whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem: 4 and if it be meet for me to go also, they shall go with me. 5 But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia; 6 but with you it may be that I shall abide, or even winter, that ye may set me forward on my journey whithersoever I go. 7 For I do not wish to see you now by the way; for I hope to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost; 9 for a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timothy come, see that he be with you without fear; for he worketh the work of the Lord, as I also do: 11 let no man therefore despise him. But set him forward on his journey in peace, that he may come unto me: for I expect him with the brethren. 12 But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all [4] *his* will to come now; but he will come when he shall have opportunity.

13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all that ye do be done in love.

15 Now I beseech you, brethren (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), 16 that ye also be in subjection unto such, and to every one that helpeth in the work and laboureth. 17 And I rejoice at the [5] coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied. 18 For they refreshed my spirit and yours: acknowledge ye therefore them that are such.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in their house. 20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me Paul with mine own hand. 22 If any man loveth not the Lord, let him be anathema. [6] Maran atha. 23 The grace of the Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

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[1] Or, *victoriously* [2] Or, *void* [3] Or, *whomsoever ye shall approve, them will I send with letters* [4] Or, God's *will that he should come now* [5] Gr. *presence.* [6] That is, *Our Lord cometh.*

(6) [a] *The riot of Demetrius.*

ACTS **19**: 23-41 [**20**: 1*a*].

23 And about that time there arose no small stir concerning the
Way. 24 For a certain man named Demetrius, a silversmith, which
made silver shrines of [1] Diana, brought no little business unto the
craftsmen; 25 whom he gathered together, with the workmen of like
occupation, and said, Sirs, ye know that by this business we have our
wealth. 26 And ye see and hear, that not alone at Ephesus, but almost
throughout all Asia, this Paul hath persuaded and turned away much
people, saying that they be no gods, which are made with hands:
27 and not only is there danger that this our trade come into disrepute;
but also that the temple of the great goddess [1] Diana be made of no
account, and that she should even be deposed from her magnificence,
whom all Asia and [2] the world worshippeth. 28 And when they heard
this, they were filled with wrath, and cried out, saying, Great *is* [1] Diana
of the Ephesians. 29 And the city was filled with the confusion: and
they rushed with one accord into the theatre, having seized Gaius and
Aristarchus, men of Macedonia, Paul's companions in travel. 30 And
when Paul was minded to enter in unto the people, the disciples suffered
him not. 31 And certain also of the [3] chief officers of Asia, being his
friends, sent unto him, and besought him not to adventure himself into
the theatre. 32 Some therefore cried one thing, and some another:
for the assembly was in confusion; and the more part knew not where-
fore they were come together. 33 [4] And they brought Alexander out
of the multitude, the Jews putting him forward. And Alexander beck-
oned with the hand, and would have made a defence unto the people.
34 But when they perceived that he was a Jew, all with one voice about
the space of two hours cried out, Great *is* [1] Diana of the Ephesians.
35 And when the townclerk had quieted the multitude, he saith, Ye
men of Ephesus, what man is there who knoweth not how that the city
of the Ephesians is temple-keeper of the great [1] Diana, and of the *image*
which fell down from [5] Jupiter? 36 Seeing then that these things
cannot be gainsaid, ye ought to be quiet, and to do nothing rash.
37 For ye have brought *hither* these men, which are neither robbers of
temples nor blasphemers of our goddess. 38 If therefore Demetrius,
and the craftsmen that are with him, have a matter against any man,

[1] Gr. *Artemis.* [2] Gr. *the inhabited earth.* [3] Gr. *Asiarchs.* [4] Or, *And* some *of the multitude instructed Alexander* [5] Or, *heaven*

[a] 1 Cor. 15: 30-32. Why do we also stand in jeopardy every hour? 31 I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I fought with beasts at Ephesus, what doth it profit me?

[a] 2 Cor. 1: 8, 9. For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we despaired even of life: 9 yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

[a] See Note 9.

[1] the courts are open, and there are proconsuls: let them accuse one another. 39 But if ye seek anything about other matters, it shall be settled in the regular assembly. 40 For indeed we are in danger to be [2] accused concerning this day's riot, there being no cause *for it*: and as touching it we shall not be able to give account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

[**20**: 1 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed. . . .]

§51. FROM EPHESUS TO MACEDONIA: THE SECOND LETTER TO THE CORINTHIANS.

ACTS **20**: 1. 2 COR. *entire.*

(1) *The journey to* [a] *Troas and Macedonia.*

20: 1 And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed for to go into [b] Macedonia.

[Paragraph continued in §52.]

(2) *Paul's second letter to the Corinthians.**

1: 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [3] our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; 4 who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. 6 But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: 7 and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort. 8 For we would not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly,

[1] Or, *court* days *are kept* [2] Or, *accused of riot concerning this day* [3] Gr. *the brother.*

[a] 2 Cor. 2: 12, 13. Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, 13 I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia.

[b] 2 Cor. 7: 5–7. For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; without *were* fightings, within *were* fears. 6 Nevertheless he that comforteth the lowly, *even* God, comforted us by the coming of Titus; 7 and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more.

* See Note 10.

beyond our power, insomuch that we despaired even of life: 9 [1]yea, we ourselves have had the [2]answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 who delivered us out of so great a death, and will deliver: on whom we have [3]set our hope that he will also still deliver us; 11 ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.

12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end: 14 as also ye did acknowledge us in part, that we are your glorying, even as ye also are ours, in the day of our Lord Jesus.

15 And in this confidence I was minded to come before unto you, that ye might have a second [4]benefit; 16 and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward on my journey unto Judæa. 17 When I therefore was thus minded, did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? 18 But as God is faithful, our word toward you is not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you [5]by us, *even* [5]by me and Silvanus and Timothy, was not yea and nay, but in him is yea. 20 For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. 21 Now he that stablisheth us with you [6]in Christ, and anointed us, is God; 22 [7]who also sealed us, and gave *us* the earnest of the Spirit in our hearts.

23 But I call God for a witness upon my soul, that to spare you I forbare to come unto Corinth. 24 Not that we have lordship over your faith, but are helpers of your joy: for by [8]faith ye stand.

2: 1 [9]But I determined this for myself, that I would not come again to you with sorrow. 2 For if I make you sorry, who then is he that maketh me glad, but he that is made sorry by me? 3 And I wrote this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all. 4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. 6 Sufficient to such a one is this punishment which was *inflicted* by [10]the many; 7 so that contrariwise ye should [11]rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. 8 Wherefore I beseech you to confirm *your* love toward him. 9 For to this end also did I write, that

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[1] Or, *but we ourselves* [2] Or, *sentence* [3] Some ancient authorities read *set our hope; and still will he deliver us.* [4] Or, *grace* Some ancient authorities read *joy.* [5] Gr. *through.* [6] Gr. *into.* [7] Or, *seeing that he both sealed us* [8] Or, *your faith* [9] Some ancient authorities read *For.* [10] Gr. *the more.* [11] Some ancient authorities omit *rather.*

I might know the proof of you, [1]whether ye are obedient in all things. 10 But to whom ye forgive any thing, I *forgive* also; for what I also have forgiven, if I have forgiven any thing, for your sakes *have I forgiven it* in the [2]person of Christ; 11 that no advantage may be gained over us by Satan: for we are not ignorant of his devices.

12 Now when I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord, 13 I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. 14 But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. 15 For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; 16 to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things? 17 For we are not as the many, [3]corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3: 1 Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you or from you? 2 Ye are our epistle, written in our hearts, known and read of all men; 3 being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. 4 And such confidence have we through Christ to Godward: 5 not that we are sufficient of ourselves, to account any thing as from ourselves; but our sufficiency is from God; 6 who also made us sufficient as ministers of a new [4]covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, [5]written, *and* engraven on stones, came [6]with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* [7]was passing away: 8 how shall not rather the ministration of the spirit be with glory? 9 [8]For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. 10 For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. 11 For if that which [9]passeth away *was* [10]with glory, much more that which remaineth *is* in glory.

12 Having therefore such a hope, we use great boldness of speech, 13 and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look stedfastly [11]on the end of that which [7]was passing away: 14 but their [12]minds were hardened: for until this very day at the reading of the old [4]covenant the same veil [13]remaineth unlifted; which *veil* is done away in Christ. 15 But unto this day, whensoever Moses is read, a veil lieth upon their heart. 16 But whensoever [14]it shall turn to the Lord, the veil is taken away. 17 Now the Lord is the Spirit: and where the Spirit of the Lord is,

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[1] Some ancient authorities read *whereby.* [2] Or, *presence* [3] Or, *making merchandise of the word of God* [4] Or, *testament* [5] Gr. *in letters.* [6] Gr. *in.* [7] Or, *was being done away* [8] Many ancient authorities read *For if to the ministration of condemnation there is glory.* [9] Or, *is being done away* [10] Gr. *through.* [11] Or, *unto* [12] Gr. *thoughts.* [13] Or, *remaineth, it not being revealed that it is done away* [14] Or, a man *shall turn*

there is liberty. 18 But we all, with unveiled face [1] reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from [2] the Lord the Spirit.

4: 1 Therefore seeing we have this ministry, even as we obtained mercy, we faint not: 2 but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But and if our gospel is veiled, it is veiled in them that are perishing: 4 in whom the god of this [3] world hath blinded the [4] minds of the unbelieving, [5] that the [6] light of the gospel of the glory of Christ, who is the image of God, should not dawn *upon them.* 5 For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your [7] servants [8] for Jesus' sake. 6 Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the [6] light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; 8 *we are* pressed on every side, yet not straitened; perplexed, yet not unto despair; 9 pursued, yet not [9] forsaken; smitten down, yet not destroyed; 10 always bearing about in the body the [10] dying of Jesus, that the life also of Jesus may be manifested in our body. 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. 12 So then death worketh in us, but life in you. 13 But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; 14 knowing that he which raised up [11] the Lord Jesus shall raise up us also with Jesus, and shall present us with you. 15 For all things *are* for your sakes, that the grace, being multiplied through [12] the many, may cause the thanksgiving to abound unto the glory of God.

16 Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

5: 1 For we know that if the earthly house of our [13] tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. 2 For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For indeed we that are in this [13] tabernacle do groan, [14] being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. 5 Now he that wrought us for this very thing is God, who gave unto us the earnest of

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[1] Or, *beholding as in a mirror* [2] Or, *the Spirit* which is *the Lord* [3] Or, *age* [4] Gr. *thoughts.* [5] Or, *that they should not see the light . . . image of God* [6] Gr. *illumination.* [7] Gr. *bondservants.* [8] Some ancient authorities read *through Jesus.* [9] Or, *left behind* [10] Gr. *putting to death.* [11] Some ancient authorities omit *the Lord.* [12] Gr. *the more.* [13] Or, *bodily frame* [14] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*

the Spirit. 6 Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord 7 (for we walk by faith, not by [1] sight); 8 we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. 9 Wherefore also we [2] make it our aim, whether at home or absent, to be well-pleasing unto him. 10 For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things *done* [3] in the body, according to what he hath done, whether *it be* good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences. 12 We are not again commending ourselves unto you, but *speak* as giving you occasion of glorying on our behalf, that ye may have wherewith to answer them that glory in appearance, and not in heart. 13 For whether we [4] are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you. 14 For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; 15 and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. 16 Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. 17 Wherefore if any man is in Christ, [5] *he is* a new creature: the old things are passed away; behold, they are become new. 18 But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; 19 to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having [6] committed unto us the word of reconciliation.

20 We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. 21 Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. **6**: 1 And working together *with him* we intreat also that ye receive not the grace of God in vain 2 (for he saith,

> At an acceptable time I hearkened unto thee,
> And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is the day of salvation): 3 giving no occasion of stumbling in any thing, that our ministration be not blamed; 4 but in every thing commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 in pureness, in knowledge, in longsuffering, in kindness, in the [7] Holy Ghost, in love unfeigned, 7 in the word of truth, in the power of God; [8] by the armour of righteousness on the right hand and on the left, 8 by glory and dishonour, by evil report and good report; as deceivers, and *yet* true; 9 as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed; 10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

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[1] Gr. *appearance.* [2] Gr. *are ambitious.* [3] Gr. *through.* [4] Or, *were* [5] Or, there is *a new creation* [6] Or, *placed in us* [7] Or, *Holy Spirit:* and so throughout this book. [8] Gr. *through.*

11 Our mouth is open unto you, O Corinthians, our heart is enlarged.
12 Ye are not straitened in us, but ye are straitened in your own affections.
13 Now for recompense in like kind (I speak as unto *my* children), be ye also enlarged.

14 Be not unequally yoked with unbelievers: for what fellowship have
righteousness and iniquity? or what communion hath light with darkness?
15 And what concord hath Christ with [1]Belial? or what portion hath a believer
with an unbeliever? 16 And what agreement hath a [2]temple of God with
idols? for we are a [2]temple of the living God; even as God said, I will dwell
in them, and walk in them; and I will be their God, and they shall be my
people. 17 Wherefore

Come ye out from among them, and be ye separate,
saith the Lord,
And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,
saith the Lord Almighty. **7**: 1 Having therefore these promises, beloved, let
us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness
in the fear of God.

2 [3]Open your hearts to us: we wronged no man, we corrupted no man,
we took advantage of no man. 3 I say it not to condemn *you*: for I have said
before, that ye are in our hearts to die together and live together. 4 Great is
my boldness of speech toward you, great is my glorying on your behalf: I am
filled with comfort, I overflow with joy in all our affliction.

5 For even when we were come into Macedonia, our flesh had no relief,
but *we were* afflicted on every side; without *were* fightings, within *were* fears.
6 Nevertheless he that comforteth the lowly, *even* God, comforted us by the
[4]coming of Titus; 7 and not by his [4]coming only, but also by the comfort
wherewith he was comforted in you, while he told us your longing, your mourning, your zeal for me; so that I rejoiced yet more. 8 For though I made you
sorry with my epistle, I do not regret it, though I did regret; [5]for I see that
that epistle made you sorry, though but for a season. 9 Now I rejoice, not that
ye were made sorry, but that ye were made sorry unto repentance: for ye were
made sorry after a godly sort, that ye might suffer loss by us in nothing. 10 For
godly sorrow worketh repentance [6]unto salvation, *a repentance* which bringeth
no regret: but the sorrow of the world worketh death. 11 For behold, this
selfsame thing, that ye were made sorry after a godly sort, what earnest care it
wrought in you, yea, what clearing of yourselves, yea, what indignation, yea,
what fear, yea, what longing, yea, what zeal, yea, what avenging! In every
thing ye approved yourselves to be pure in the matter. 12 So although I
wrote unto you, *I wrote* not for his cause that did the wrong, nor for his cause
that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God. 13 Therefore we have been comforted: and
in our comfort we joyed the more exceedingly for the joy of Titus, because his

[1] Gr. *Beliar*. [2] Or, *sanctuary* [3] Gr. *Make room for us*. [4] Gr. *presence*. [5] Some ancient authorities omit *for*. [6] Or, *unto a salvation which bringeth no regret*

spirit hath been refreshed by you all. 14 For if in any thing I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also, which I made before Titus, was found to be truth. 15 And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice that in everything I am of good courage concerning you.

8: 1 Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; 2 how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their [1] liberality. 3 For according to their power, I bear witness, yea and beyond their power, *they gave* of their own accord, 4 beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints: 5 and *this*, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God. 6 Insomuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also. 7 But as ye abound in every thing, *in* faith, and utterance, and knowledge, and *in* all earnestness, and *in* [2] your love to us, *see* that ye abound in this grace also. 8 I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love. 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. 10 And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. 11 But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. 12 For if the readiness is there, *it is* acceptable according as *a man* hath, not according as *he* hath not. 13 For *I say* not *this*, that others may be eased, *and* ye distressed: 14 but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for your want; that there may be equality: 15 as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

16 But thanks be to God, which putteth the same earnest care for you into the heart of Titus. 17 For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord. 18 And we have sent together with him the brother whose praise in the gospel *is spread* through all the churches; 19 and not only so, but who was also appointed by the churches to travel with us in *the matter of* this grace, which is ministered by us to the glory of the Lord, and *to shew* our readiness: 20 avoiding this, that any man should blame us in *the matter of* this bounty which is ministered by us: 21 for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which *he hath* in you. 23 Whether *any inquire* about Titus, *he is* my partner and *my* fellow-worker to you-ward; or our brethren, *they are* the [3] messengers of the churches, *they are* the glory of

[1] Gr. *singleness*. [2] Some ancient authorities read *our love to you*. [3] Gr. *apostles*.

Christ. 24 [1]Shew ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.

9: 1 For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and [2]your zeal hath stirred up [3]very many of them. 3 But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared: 4 lest by any means, if there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. 5 I thought it necessary therefore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised [4]bounty, that the same might be ready, as a matter of bounty, and not of [5]extortion.

6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth [6]bountifully shall reap also [6]bountifully. 7 *Let* each man *do* according as he hath purposed in his heart; not [7]grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: 9 as it is written,

He hath scattered abroad, he hath given to the poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: 11 ye being enriched in everything unto all [8]liberality, which worketh through us thanksgiving to God. 12 For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgivings unto God; 13 seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the [8]liberality of *your* contribution unto them and unto all; 14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you. 15 Thanks be to God for his unspeakable gift.

10: 1 Now I Paul myself intreat you by the meekness and gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: 2 yea, I beseech you, that I may not when present shew courage with the confidence wherewith I count to be bold against some, which count of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war according to the flesh 4 (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strong holds); 5 casting down [9]imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; 6 and being in readiness to avenge all disobedience, when your obedience shall be fulfilled. 7 [10]Ye look at the things that are before your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also

[1] Or, *Shew ye therefore in the face . . . on your behalf unto them* [2] Or, *emulation of you* [3] Gr. *the more part.* [4] Gr. *blessing.* [5] Or, *covetousness* [6] Gr. *with blessings.* [7] Gr. *of sorrow.* [8] Gr. *singleness.* [9] Or, *reasonings* [10] Or, *Do ye look . . . face?*

are we. 8 For though I should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: 9 that I may not seem as if I would terrify you by my letters. 10 For, His letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account. 11 Let such a one reckon this, that, what we are in word by letters when we are absent, such *are we* also in deed when we are present. 12 For we are not bold [1] to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves with themselves, are without understanding. 13 But we will not glory beyond *our* measure, but according to the measure of the [2] province which God apportioned to us as a measure, to reach even unto you. 14 For we stretch not ourselves overmuch, as though we reached not unto you: for we [3] came even as far as unto you in the gospel of Christ: 15 not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our [2] province unto *further* abundance, 16 so as to preach the gospel even unto the parts beyond you, *and* not to glory in another's [2] province in regard of things ready to our hand. 17 But he that glorieth, let him glory in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

11:1 Would that ye could bear with me in a little foolishness: [4] nay indeed bear with me. 2 For I am jealous over you with [5] a godly jealousy: for I espoused you to one husband, that I might present you *as* a pure virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your [6] minds should be corrupted from the simplicity and the purity that is toward Christ. 4 For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with *him*. 5 For I reckon that I am not a whit behind [7] the very chiefest apostles. 6 But though *I be* rude in speech, yet *am I* not in knowledge; nay, in every thing we have made *it* manifest among all men to you-ward. 7 Or did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? 8 I robbed other churches, taking wages *of them* that I might minister unto you; 9 and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in every thing I kept myself from being burdensome unto you, and *so* will I keep *myself*. 10 As the truth of Christ is in me, no man shall stop me of this glorying in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off [8] occasion from them which desire an occasion; that wherein they glory, they may be found even as we. 13 For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. 14 And no marvel; for even Satan fashioneth himself into an angel of light. 15 It is no great thing therefore if his ministers

[1] Gr. *to judge ourselves among, or to judge ourselves with.* [2] Or, *limit* Gr. *measuring-rod.* [3] Or, *were the first to come* [4] Or, *but indeed ye do bear with me.* [5] Gr. *a jealousy of God.* [6] Gr. *thoughts.* [7] Or, *those preëminent apostles.* [8] Gr. *the occasion of them.*

also fashion themselves as ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me foolish; but if *ye do*, yet as foolish receive me, that I also may glory a little. 17 That which I speak, I speak not after the Lord, but as in foolishness, in this confidence of glorying. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye bear with the foolish gladly, being wise *yourselves*. 20 For ye bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. 21 I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. 24 Of the Jews five times received I forty *stripes* save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; 26 *in* journeyings often, *in* perils of rivers, *in* perils of robbers, *in* perils from *my* [1] countrymen, *in* perils from the Gentiles, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; 27 *in* labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 [2] Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. 29 Who is weak, and I am not weak? who is made to stumble, and I burn not? 30 If I must needs glory, I will glory of the things that concern my weakness. 31 The God and Father of the Lord Jesus, he who is blessed [3] for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: 33 and through a window was I let down in a basket by the wall, and escaped his hands.

12: 1 [4] I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. 2 I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. 3 And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), 4 how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 On behalf of such a one will I glory: but on mine own behalf I will not glory, save in *my* weaknesses. 6 For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me *to be*, or heareth from me. 7 And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, there was given to me a [5] thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. 8 Concerning this thing I besought the Lord thrice, that it might depart from me. 9 And he hath said unto me,

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[1] Gr. *race*. [2] Or, *Beside the things which I omit* Or, *Beside the things that come out of course* [3] Gr. *unto the ages*. [4] Some ancient authorities read *Now to glory is not expedient, but I will come &c.* [5] Or, *stake*

My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may [1]rest upon me. 10 Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind [2]the very chiefest apostles, though I am nothing. 12 Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and [3]mighty works. 13 For what is there wherein ye were made inferior to the rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

14 Behold, this is the third time I am ready to come to you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will most gladly spend and be [4]spent for your souls. If I love you more abundantly, am I loved the less? 16 But be it so, I did not myself burden you; but, being crafty, I caught you with guile. 17 Did I take advantage of you by any one of them whom I have sent unto you? 18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we* not in the same steps?

19 [5]Ye think all this time that we are excusing ourselves unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. 20 For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, [6]tumults; 21 lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

13: 1 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be established. 2 I have said [7]beforehand, and I do say [7]beforehand, [8]as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare; 3 seeing that ye seek a proof of Christ that speaketh in me; who to you-ward is not weak, but is powerful in you: 4 for he was crucified through weakness, yet he liveth through the power of God. For we also are weak [9]in him, but we shall live with him through the power of God toward you. 5 Try your own selves, whether ye be in the faith; prove your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. 6 But I hope that ye shall know that we are not reprobate. 7 Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, [10]though we be as reprobate. 8 For we can do nothing against the truth, but for the truth. 9 For we rejoice, when we are weak, and ye are strong: this we also

[1] Or, *cover me* Gr. *spread a tabernacle over me.* [2] Or, *those preëminent apostles* [3] Gr. *powers.* [4] Gr. *spent out.* [5] Or, *Think ye . . . you?* [6] Or, *disorders* [7] Or, *plainly* [8] Or, *as if I were present the second time, even though I am now absent* [9] Many ancient authorities read *with.* [10] Gr. *and that.*

pray for, even your perfecting. 10 For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

11 Finally, brethren, [1] farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. 12 Salute one another with a holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

§52. IN MACEDONIA AND ACHAIA: THE LETTER TO THE ROMANS.

ACTS **20**: 2, 3. ROM. *entire.*

(1) *A tour in Macedonia and* [a] *Illyricum, and three months in Greece.*

2 And when he had gone through those parts, and had given them much exhortation, he came into [b] Greece. 3 And when he had spent three months *there*, and a plot was laid against him by the Jews, as he was about to set sail for Syria, he determined to return through Macedonia.

[Paragraph continued in §53.]

(2) *The letter to the Romans.*

1: 1 Paul, a [2] servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, 2 which he promised afore [3] by his prophets in the holy scriptures, 3 concerning his Son, who was born of the seed of David according to the flesh, 4 who was [4] declared *to be* the Son of God [5] with power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, 5 through whom we received grace and apostle-

[1] Or, *rejoice: be perfected* [2] Gr. *bondservant.* [3] Or, *through* [4] Gr. *determined.* [5] Or, *in*

[a] Rom. 15: 19. So that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Jesus Christ. . . .

[b] Rom. 15: 23–26. But now, having no more any place in these regions, and having these many years a longing to come unto you, 24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company) 25 — but now, *I say*, I go unto Jerusalem, ministering unto the saints. 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.

[b] Rom. 16: 1, 2. I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

[b] Rom. 16: 21–23. Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

[b] See Note 11.

ship, unto obedience [1]of faith among all the nations, for his name's sake: 6 among whom are ye also, called *to be* Jesus Christ's: 7 to all that are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [2]that your faith is proclaimed throughout the whole world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered [3]by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine. 13 And I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. 14 I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. 15 So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. 16 For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God [4]by faith unto faith: as it is written, But the righteous shall live [4]by faith.

18 For [5]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [6]hold down the truth in unrighteousness; 19 because that which may be known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity; [7]that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. 22 Professing themselves to be wise, they became fools, 23 and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonoured among themselves: 25 for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed [8]for ever. Amen.

26 For this cause God gave them up unto [9]vile passions: for their women changed the natural use into that which is against nature: 27 and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

28 And even as they [10]refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; 29 being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; 30 whisperers, back-

[1] Or, *to the faith* [2] Or, *because* [3] Gr. *in.* [4] Gr. *from.* [5] Or, *a wrath* [6] Or, *hold the truth* [7] Or, *so that they are* [8] Gr. *unto the ages.* [9] Gr. *passions of dishonour.* [10] Gr. *did not approve.*

biters, [1] hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, 31 without understanding, covenant-breakers, without natural affection, unmerciful: 32 who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

2: 1 Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest [2] another, thou condemnest thyself; for thou that judgest dost practise the same things. 2 [3] And we know that the judgement of God is according to truth against them that practise such things. 3 And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? 4 Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? 5 but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; 6 who will render to every man according to his works: 7 to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: 8 but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation, 9 tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; 10 but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: 11 for there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; 13 for not the hearers of a law are [4] just before God, but the doers of a law shall be [5] justified: 14 for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; 15 in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their [6] thoughts one with another accusing or else excusing *them*; 16 in the day when God [7] shall judge the secrets of men, according to my gospel, by Jesus Christ.

17 But if thou bearest the name of a Jew, and restest upon [8] the law, and gloriest in God, 18 and knowest [9] his will, and [10] approvest the things that are excellent, being instructed out of the law, 19 and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, 20 [11] a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; 21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou [12] rob temples? 23 thou who gloriest in [8] the law, through thy transgression of the law dishonourest thou God? 24 For the name of God is blasphemed among the Gentiles because of you, even as it is written. 25 For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. 26 If therefore the uncircumcision

[1] Or, *haters of God* [2] Gr. *the other.* [3] Many ancient authorities read *For.* [4] Or, *righteous* [5] Or, *accounted righteous* [6] Or, *reasonings* [7] Or, *judgeth* [8] Or, *a law* [9] Or, *the Will* [10] Or, *provest the things that differ* [11] Or, *an instructor* [12] Or, *commit sacrilege*

keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? 27 and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

3: 1 What advantage then hath the Jew? or what is the profit of circumcision? 2 Much every way: first of all, that they were intrusted with the oracles of God. 3 For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? 4 [1] God forbid: yea, let God be found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judgement.

5 But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) 6 God forbid: for then how shall God judge the world? 7 [2] But if the truth of God through my lie abounded unto his glory, why am I also still judged as a sinner? 8 and why not (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

9 What then? [3] are we in worse case than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; 10 as it is written,

There is none righteous, no, not one;
11 There is none that understandeth,
There is none that seeketh after God;
12 They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:
13 Their throat is an open sepulchre;
With their tongues they have used deceit:
The poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace have they not known:
18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: 20 because [4] by [5] the works of the law shall no flesh be [6] justified in his sight: for [7] through the law *cometh* the knowledge of sin. 21 But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; 22 even the righteousness of God through faith [8] in Jesus Christ unto all [9] them that believe; for there is no distinction; 23 for all have sinned, and fall short of

[1] Gr. *Be it not so*: and so elsewhere. [2] Many ancient authorities read *For*. [3] Or, *do we excuse ourselves?* [4] Gr. *out of*. [5] Or, *works of law* [6] Or, *accounted righteous* [7] Or, *through law* [8] Or, *of* [9] Some ancient authorities add *and upon all*.

the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God [1] set forth [2] *to be* a propitiation, through [3] faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the shewing, *I say,* of his righteousness at this present season: that he might himself be [4] just, and the [4] justifier of him that [5] hath faith [6] in Jesus. 27 Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. 28 [7] We reckon therefore that a man is justified by faith apart from [8] the works of the law. 29 Or is God *the God* of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: 30 if so be that God is one, and he shall justify the circumcision [9] by faith, and the uncircumcision [10] through faith. 31 Do we then make [11] the law of none effect [10] through faith? God forbid: nay, we establish [11] the law.

4: 1 What then shall we say [12] that Abraham, our forefather according to the flesh, hath found? 2 For if Abraham was justified [13] by works, he hath whereof to glory; but not toward God. 3 For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. 4 Now to him that worketh, the reward is not reckoned as of grace, but as of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. 6 Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, 7 *saying,*

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
8 Blessed is the man to whom the Lord will not reckon sin.

9 Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. 10 How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: 11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; 12 and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision. 13 For not [14] through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: 15 for the law worketh wrath; but where there is no law, neither is there transgression. 16 For this cause *it is* of faith, that *it may be* according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all 17 (as it is written, A father of many nations have I made thee) before him whom he believed, *even* God, who quickeneth the

[1] Or, *purposed* [2] Or, to be *propitiatory* [3] Or, *faith in his blood* [4] See ch. ii. 13, margin. [5] Gr. *is of faith.* [6] Or, *of* [7] Many ancient authorities read *For we reckon.* [8] Or, *works of law* [9] Gr. *out of.* [10] Or, *through the faith* [11] Or, *law* [12] Some ancient authorities read *of Abraham, our forefather according to the flesh?* [13] Gr. *out of.* [14] Or, *through law*

dead, and calleth the things that are not, as though they were. 18 Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, So shall thy seed be. 19 And without being weakened in faith he considered his own body [1] now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb: 20 yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, 21 and being fully assured that, what he had promised, he was able also to perform. 22 Wherefore also it was reckoned unto him for righteousness. 23 Now it was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, 25 who was delivered up for our trespasses, and was raised for our justification.

5 : 1 Being therefore justified [2] by faith, [3] let us have peace with God through our Lord Jesus Christ; 2 through whom also we have had our access [4] by faith into this grace wherein we stand; and [5] let us [6] rejoice in hope of the glory of God. 3 And not only so, but [7] let us also [6] rejoice in our tribulations: knowing that tribulation worketh patience; 4 and patience, probation; and probation, hope: 5 and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the [8] Holy Ghost which was given unto us. 6 For while we were yet weak, in due season Christ died for the ungodly. 7 For scarcely for a righteous man will one die: for peradventure for [9] the good man some one would even dare to die. 8 But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified [10] by his blood, shall we be saved from the wrath *of God* through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved [10] by his life; 11 and not only so, [11] but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

12 Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned: 13 — for until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. 15 But not as the trespass, so also *is* the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. 16 And not as through one that sinned, *so* is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto [12] justification. 17 For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and [13] of the gift of righteousness reign in life through the one, *even* Jesus

[1] Many ancient authorities omit *now*. [2] Gr. *out of*. [3] Some authorities read *we have*. [4] Some ancient authorities omit *by faith*. [5] Or, *we rejoice* [6] Gr. *glory*. [7] Or, *we also rejoice* [8] Or, *Holy Spirit*: and so throughout this book. [9] Or, *that which is good* [10] Gr. *in*. [11] Gr. *but also glorying*. [12] Gr. *an act of righteousness*. [13] Some ancient authorities omit *of the gift*.

Christ. 18 So then as through one trespass *the judgement came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto all men to justification of life. 19 For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous. 20 And [1] the law came in beside, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: 21 that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

6: 1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. We who died to sin, how shall we any longer live therein? 3 Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? 4 We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. 5 For if we have become [2] united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; 6 knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; 7 for he that hath died is justified from sin. 8 But if we died with Christ, we believe that we shall also live with him; 9 knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. 10 For [3] the death that he died, he died unto sin [4] once: but [3] the life that he liveth, he liveth unto God. 11 Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

12 Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: 13 neither present your members unto sin *as* [5] instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* [5] instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under law, but under grace.

15 What then? shall we sin, because we are not under law, but under grace? God forbid. 16 Know ye not, that to whom ye present yourselves *as* [6] servants unto obedience, his [6] servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But thanks be to God, [7] that, whereas ye were [6] servants of sin, ye became obedient from the heart to that [8] form of teaching whereunto ye were delivered; 18 and being made free from sin, ye became [6] servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sanctification. 20 For when ye were [6] servants of sin, ye were free in regard of righteousness. 21 What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end eternal life. 23 For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.

7: 1 Or are ye ignorant, brethren (for I speak to men that know [9] the law),

[1] Or, *law* [2] Or, *united with the likeness . . .* with the likeness [3] Or, *in that* [4] Gr. *once for all.* [5] Or, *weapons* [6] Gr. *bondservants.* [7] Or, *that ye were . . . but ye became* [8] Or, *pattern* [9] Or, *law*

how that the law hath dominion over a man for so long time as he liveth? 2 For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. 3 So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man. 4 Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth fruit unto God. 5 For when we were in the flesh, the [1] sinful passions which were through the law, wrought in our members to bring forth fruit unto death. 6 But now we have been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through [2] the law: for I had not known [3] coveting, except the law had said, Thou shalt not [3] covet: 8 but sin, finding occasion, wrought in me through the commandment all manner of [3] coveting: for apart from [2] the law sin *is* dead. 9 And I was alive apart from the law once: but when the commandment came, sin revived, and I died; 10 and the commandment, which *was* unto life, this I found *to be* unto death: 11 for sin, finding occasion, through the commandment beguiled me, and through it slew me. 12 So that the law is holy, and the commandment holy, and righteous, and good. 13 Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good; — that through the commandment sin might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I [4] do I know not: for not what I would, that do I practise; but what I hate, that I do. 16 But if what I would not, that I do, I consent unto the law that it is good. 17 So now it is no more I that [4] do it, but sin which dwelleth in me. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to [4] do that which is good *is* not. 19 For the good which I would I do not: but the evil which I would not, that I practise. 20 But if what I would not, that I do, it is no more I that [4] do it, but sin which dwelleth in me. 21 I find then [5] the law, that, to me who would do good, evil is present. 22 For I delight [6] in the law of God after the inward man: 23 but I see a different law in my members, warring against the law of my mind, and bringing me into captivity [7] under the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me out of [8] the body of this death? 25 [9] I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin.

8: 1 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, [10] in that it was

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[1] Gr. *passions of sins.* [2] Or, *law* [3] Or, *lust* [4] Gr. *work.* [5] Or, *in regard of the law* [6] Gr. *with.* [7] Gr. *in.* Many ancient authorities read *to.* [8] Or, *this body of death* [9] Many ancient authorities read *But thanks be to God.* [10] Or, *wherein*

weak through the flesh, God, sending his own Son in the likeness of [1] sinful flesh [2] and *as an offering* for sin, condemned sin in the flesh: 4 that the [3] ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. 6 For the mind of the flesh is death; but the mind of the spirit is life and peace: 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies [4] through his Spirit that dwelleth in you.

12 So then, brethren, we are debtors, not to the flesh, to live after the flesh: 13 for if ye live after the flesh, ye must die; but if by the spirit ye [5] mortify the [6] deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, these are sons of God. 15 For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit himself beareth witness with our spirit, that we are children of God: 17 and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. 19 For the earnest expectation of the creation waiteth for the revealing of the sons of God. 20 For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, 21 [7] in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain [8] together until now. 23 And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. 24 For by hope were we saved: but hope that is seen is not hope: [9] for who [10] hopeth for that which he seeth? 25 But if we hope for that which we see not, *then* do we with patience wait for it.

26 And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered; 27 and he that searcheth the hearts knoweth what is the mind of the Spirit, [11] because he maketh intercession for the saints according to *the will of* God. 28 And we know that to them that love God [12] all things work together for good, *even* to them that are called

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[1] Gr. *flesh of sin.* [2] Or, *and for sin* [3] Or, *requirement* [4] Many ancient authorities read *because of.* [5] Gr. *make to die.* [6] Gr. *doings.* [7] Or, *in hope; because the creation &c.* [8] Or, *with* us [9] Many ancient authorities read *for what a man seeth, why doth he yet hope for?* [10] Some ancient authorities read *awaiteth.* [11] Or, *that* [12] Some ancient authorities read *God worketh all things with them for good.*

according to *his* purpose. 29 For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: 30 and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What then shall we say to these things? If God *is* for us, who *is* against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? 33 Who shall lay anything to the charge of God's elect? [1] It is God that justifieth; 34 who is he that shall condemn? [2] It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love [3] of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? 36 Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other [4] creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

9: 1 I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, 2 that I have great sorrow and unceasing pain in my heart. 3 For I could [5] wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: 4 who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; 5 whose are the fathers, and of whom is Christ as concerning the flesh, [6] who is over all, God blessed [7] for ever. Amen. 6 But *it is* not as though the word of God hath come to nought. For they are not all Israel, which are of Israel: 7 neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. 8 That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. 9 For this is a word of promise, According to this season will I come, and Sarah shall have a son. 10 And not only so; but Rebecca also having conceived by one, *even* by our father Isaac 11—for *the children* being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, 12 it was said unto her, The elder shall serve the younger. 13 Even as it is written, Jacob I loved, but Esau I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I have mercy, and I will have compasion on whom I have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy. 17 For the script-

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[1] Or, *shall God that justifieth?* [2] Or, *shall Christ Jesus that died . . . us?* [3] Some ancient authorities read *of God.* [4] Or, *creation* [5] Or, *pray* [6] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all. God be (is) blessed for ever.* [7] Gr. *unto the ages.*

ure saith unto Pharaoh, For this very purpose did I raise thee up, that I might shew in thee my power, and that my name might be published abroad in all the earth. 18 So then he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? 21 Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering vessels of wrath fitted unto destruction: 23 [1] and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, 24 *even* us, whom he also called, not from the Jews only, but also from the Gentiles? 25 As he saith also in Hosea,

I will call that my people, which was not my people;
And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: 28 for the Lord will execute *his* word upon the earth, finishing it and cutting it short. 29 And, as Isaiah hath said before,

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: 31 but Israel, following after a law of righteousness, did not arrive at *that* law. 32 Wherefore? [2] Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; 33 even as it is written,

Behold, I lay in Zion a stone of stumbling and a rock of offence:
And he that believeth on [3] him shall not be put to shame.

10: 1 Brethren, my heart's [4] desire and my supplication to God is for them, that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. 4 For Christ is the end of the law unto righteousness to every one that believeth. 5 For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. 6 But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:) 7 or, Who shall descend into the abyss? (that is, to bring Christ up from the dead.) 8 But what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: 9 [5] because if thou shalt [6] confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: 10 for with the heart man believeth unto righteousness; and with the

[1] Some ancient authorities omit *and*. [2] Or, *Because* doing it *not by faith, but as it were by works, they stumbled* [3] Or, *it* [4] Gr. *good pleasure*. [5] Or, *that* [6] Some ancient authorities read *confess the word with thy mouth, that Jesus* is *Lord*.

mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be put to shame. 12 For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: 13 for, Whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? 15 and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring [1] glad tidings of good things!

16 But they did not all hearken to the [2] glad tidings. For Isaiah saith, Lord, who hath believed our report? 17 So belief *cometh* of hearing, and hearing by the word of Christ. 18 But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of [3] the world.

19 But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.

20 And Isaiah is very bold, and saith,

I was found of them that sought me not;
I became manifest unto them that asked not of me.

21 But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

11: 1 I say then, Did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 God did not cast off his people which he foreknew. Or wot ye not what the scripture saith [4] of Elijah? how he pleadeth with God against Israel, 3 Lord, they have killed thy prophets, they have digged down thine altars: and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal. 5 Even so then at this present time also there is a remnant according to the election of grace. 6 But if it is by grace, it is no more of works: otherwise grace is no more grace. 7 What then? That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened: 8 according as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. 9 And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 I say then, Did they stumble that they might fall? God forbid: but by their [5] fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. 12 Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

13 But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry: 14 if by any means I may provoke to jeal-

[1] Or, *a gospel* [2] Or, *gospel* [3] Gr. *the inhabited earth.* [4] Or, *in* [5] Or, *trespass*

ousy *them that are* my flesh, and may save some of them. 15 For if the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead? 16 And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them [1] of the root of the fatness of the olive tree; 18 glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. 19 Thou wilt say then, Branches were broken off, that I might be grafted in. 20 Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: 21 for if God spared not the natural branches, neither will he spare thee. 22 Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; 26 and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away [2] ungodliness from Jacob:
27 And this is [3] my covenant unto them,
When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers' sake. 29 For the gifts and the calling of God are [4] without repentance. 30 For as ye in time past were disobedient to God, but now have obtained mercy by their disobedience, 31 even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy. 32 For God hath shut up all unto disobedience, that he might have mercy upon all.

33 O the depth [5] of the riches [6] both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and unto him, are all things. To him *be* the glory [7] for ever. Amen.

12: 1 I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, [8] acceptable to God, *which is* your [9] reasonable [10] service. 2 And be not fashioned according to this [11] world: but be ye transformed by the renewing of your mind, that ye may prove what is [12] the good and [8] acceptable and perfect will of God.

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[1] Many ancient authorities read *of the root and of the fatness.* [2] Gr. *ungodlinesses.* [3] Gr. *the covenant from me.* [4] Gr. *not repented of.* [5] Or, *of the riches and the wisdom &c.* [6] Or, *both of wisdom &c.* [7] Gr. *unto the ages.* [8] Gr. *wellpleasing.* [9] Or, *spiritual* [10] Or, *worship* [11] Or, *age* [12] Or, *the will of God*, even *the thing which is good and acceptable and perfect*

3 For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. 4 For even as we have many members in one body, and all the members have not the same office: 5 so we, who are many, are one body in Christ, and severally members one of another. 6 And having gifts differing according to the grace that was given to us, whether prophecy, *let us prophesy* according to the proportion of [1] our faith; 7 or ministry, *let us give ourselves* to our ministry; or he that teacheth, to his teaching; 8 or he that exhorteth, to his exhorting: he that giveth, *let him do it* with [2] liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. 10 In love of the brethren be tenderly affectioned one to another; in honour preferring one another; 11 in diligence not slothful; fervent in spirit; serving [3] the Lord; 12 rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; 13 communicating to the necessities of the saints; [4] given to hospitality. 14 Bless them that persecute you; bless, and curse not. 15 Rejoice with them that rejoice; weep with them that weep. 16 Be of the same mind one toward another. Set not your mind on high things, but [5] condescend to [6] things that are lowly. Be not wise in your own conceits. 17 Render to no man evil for evil. Take thought for things honourable in the sight of all men. 18 If it be possible, as much as in you lieth, be at peace with all men. 19 Avenge not yourselves, beloved, but give place unto [7] wrath: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. 20 But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. 21 Be not overcome of evil, but overcome evil with good.

13: 1 Let every soul be in subjection to the higher powers: for there is no power but of God; and the *powers* that be are ordained of God. 2 Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. 3 For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: 4 for [8] he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for [8] he beareth not the sword in vain: for [8] he is a minister of God, and an avenger for wrath to him that doeth evil. 5 Wherefore *ye* must needs be in subjection, not only because of the wrath, but also for conscience sake. 6 For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. 7 Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, save to love one another: for he that loveth [9] his neighbour hath fulfilled [10] the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt

[1] Or, *the faith* [2] Gr. *singleness.* [3] Some ancient authorities read *the opportunity.* [4] Gr. *pursuing.* [5] Gr. *be carried away with.* [6] Or, *them* [7] Or, *the wrath* of God [8] Or, *it* [9] Gr. *the other.* [10] Or, *law*

love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: love therefore is the fulfilment of [1] the law.

11 And this, knowing the season, that now it is high time for you to awake out of sleep: for now is [2] salvation nearer to us than when we *first* believed. 12 The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. 13 Let us walk honestly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

14: 1 But him that is weak in faith receive ye, *yet* not [3] to doubtful disputations. 2 One man hath faith to eat all things: but he that is weak eateth herbs. 3 Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest the [4] servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. 5 One man esteemeth one day above another: another esteemeth every day *alike*. Let each man be fully assured in his own mind. 6 He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks. 7 For none of us liveth to himself, and none dieth to himself. 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. 10 But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. 11 For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [5] confess to God.

12 So then each one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. 14 I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. 15 For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. 16 Let not then your good be evil spoken of: 17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. 18 For he that herein serveth Christ is well-pleasing to God, and approved of men. 19 So then [6] let us follow after things which make for peace, and things whereby we may edify one another. 20 Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offence. 21 It is good not to eat flesh, nor to drink wine, nor *to do anything* whereby thy brother stumbleth [7]. 22 The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself

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[1] Or, *law* [2] Or, *our salvation nearer than when &c.* [3] Or, *for decisions of doubts*
[4] Gr. *household-servant.* [5] Or, *give praise* [6] Many ancient authorities read *we follow.*
[7] Many ancient authorities add *or is offended, or is weak.*

in that which he [1] approveth. 23 But he that doubteth is condemned if he eat, because *he eateth* not of faith; and whatsoever is not of faith is sin.[2]

15: 1 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let each one of us please his neighbour for that which is good, unto edifying. 3 For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me. 4 For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. 5 Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: 6 that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, even as Christ also received [3] you, to the glory of God. 8 For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, 9 and that the Gentiles might glorify God for his mercy; as it is written,

Therefore will I [4] give praise unto thee among the Gentiles,
And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles;
And let all the peoples praise him.

12 And again, Isaiah saith,

There shall be the root of Jesse,
And he that ariseth to rule over the Gentiles;
On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. 15 But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace that was given me of God, 16 that I should be a minister of Christ Jesus unto the Gentiles, [5] ministering the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost. 17 I have therefore my glorying in Christ Jesus in things pertaining to God. 18 For I will not dare to speak of any [6] things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, 19 in the power of signs and wonders, in the power of [7] the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have [8] fully preached the gospel of Christ; 20 yea, [9] making it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; 21 but, as it is written,

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[1] Or, *putteth to the test* [2] Many authorities, some ancient, insert here ch. xvi. 25-27. [3] Some ancient authorities read *us*. [4] Or, *confess* [5] Gr. *ministering in sacrifice*. [6] Gr. *of those things which Christ wrought not through me*. [7] Many ancient authorities read *the Spirit of God*. One reads *the Spirit*. [8] Gr. *fulfilled*. [9] Gr. *being ambitious*.

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

22 Wherefore also I was hindered these many times from coming to you: 23 but now, having no more any place in these regions, and having these many years a longing to come unto you, 24 whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have been satisfied with your company) 25 — but now, *I say*, I go unto Jerusalem, ministering unto the saints. 26 For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. 27 Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. 28 When therefore I have accomplished this, and have sealed to them this fruit, I will go on by you unto Spain. 29 And I know that, when I come unto you, I shall come in the fulness of the blessing of Christ.

30 Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 that I may be delivered from them that are disobedient in Judæa, and *that* my ministration which *I have* for Jerusalem may be acceptable to the saints; 32 that I may come unto you in joy through the will of God, and together with you find rest. 33 Now the God of peace be with you all. Amen.

16: 1 I commend unto you Phœbe our sister, who is a [1]servant of the church that is at Cenchreæ: 2 that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

3 Salute Prisca and Aquila my fellow-workers in Christ Jesus, 4 who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles: 5 and *salute* the church that is in their house. Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. 6 Salute Mary, who bestowed much labour on you. 7 Salute Andronicus and [2]Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me. 8 Salute Ampliatus my beloved in the Lord. 9 Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. 10 Salute Apelles the approved in Christ. Salute them which are of the *household* of Aristobulus. 11 Salute Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord. 12 Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. 13 Salute Rufus the chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. 15 Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. 16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the [3]doctrine which ye learned: and turn away from them. 18 For they that are such serve not our Lord

[1] Or, *deaconess* [2] Or, *Junia* [3] Or, *teaching*

Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent. 19 For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that which is good, and simple unto that which is evil. 20 And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius,[1] who write the epistle, salute you in the Lord. 23 Gaius my host, and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.[2]

25 [3] Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, 26 but now is manifested, and [4] by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience [5] of faith; 27 to the only wise God, through Jesus Christ, [6] to whom be the glory [7] for ever. Amen.

§53. THE JOURNEY FROM CORINTH TO JERUSALEM.

Acts **20** : 4—**21** : 16.

(1) *From Corinth to Troas.*

Acts **20** : 4–6.

4 And there accompanied him [8] as far as Asia Sopater of Berœa, *the son* of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 5 But these [9] had gone before, and were waiting for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we tarried seven days.

(2) *A Sunday in Troas.*

Acts **20** : 7–12.

7 And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight. 8 And there were many lights in the upper chamber, where we were gathered together. 9 And there sat in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep he fell down from the third story, and was taken up dead. 10 And Paul went down, and fell on him, and embracing him said, Make ye no ado; for his life is in him.

[1] Or, *who write the epistle in the Lord, salute you* [2] Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ* be *with you all. Amen*, and omit the like words in ver. 20. [3] Some ancient authorities omit ver. 25–27. Compare the end of ch. xiv. [4] Gr. *through.* [5] Or, *to the faith* [6] Some ancient authorities omit *to whom.* [7] Gr. *unto the ages.* [8] Many ancient authorities omit *as far as Asia.* [9] Many ancient authorities read *came and were waiting.*

11 And when he was gone up, and had broken the bread and eaten, and had talked with them a little while, even till break of day, so he departed. 12 And they brought the lad alive, and were not a little comforted.

(3) *From Troas to Miletus.*

ACTS 20 : 13–16.

13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he appointed, intending himself to go [1] by land. 14 And when he met us at Assos, we took him in, and came to Mitylene. 15 And sailing from thence, we came the following day over against Chios; and the next day we touched at Samos; and [2] the day after we came to Miletus. 16 For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

(4) *Paul's address to the Ephesian elders.*

ACTS 20 : 17–38.

17 And from Miletus he sent to Ephesus, and called to him the [3] elders of the church. 18 And when they were come to him, he said unto them,

Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, 19 serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: 20 how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, 21 testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus [4] Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. 24 But I hold not my life of any account, as dear unto myself, [5] so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no more. 26 Wherefore I testify unto you this day, that I am pure from the blood of all men. 27 For I shrank not from declaring unto you the whole counsel of God. 28 Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you [6] bishops, to feed the church of [7] God, which he [8] purchased with his own blood. 29 I know that after my departing grievous wolves shall enter in among you, not sparing the flock; 30 and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. 31 Wherefore

[1] Or, *on foot* [2] Many ancient authorities insert *having tarried at Trogyllium.* [3] Or, *presbyters* [4] Many ancient authorities omit *Christ.* [5] Or, *in comparison of accomplishing my course* [6] Or, *overseers* [7] Many ancient authorities read *the Lord.* [8] Gr. *acquired.*

watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. 32 And now I commend you to [1]God, and to the word of his grace, which is able to build *you* up, and to give *you* the inheritance among all them that are sanctified. 33 I coveted no man's silver, or gold, or apparel. 34 Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. 35 In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

(5) *From Miletus to Tyre.*

ACTS **21** : 1–6.

1 And when it came to pass that we were parted from them, and had set sail, we came with a straight course unto Cos, and the next day unto Rhodes, and from thence unto Patara: 2 and having found a ship crossing over unto Phœnicia, we went aboard, and set sail. 3 And when we had come in sight of Cyprus, leaving it on the left hand, we sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And having found the disciples, we tarried there seven days: and these said to Paul through the Spirit, that he should not set foot in Jerusalem. 5 And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way, till we were out of the city: and kneeling down on the beach, we prayed, 6 and bade each other farewell; and we went on board the ship, but they returned home again.

(6) *At Ptolemais and Cæsarea, and thence to Jerusalem.*

ACTS **21** : 7–16.

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais; and we saluted the brethren, and abode with them one day. 8 And on the morrow we departed, and came unto Cæsarea: and entering into the house of Philip the evangelist, who was one of the seven, we abode with him. 9 Now this man had four daughters, virgins, which did prophesy. 10 And as we tarried there [2]many days, there came down from Judæa a certain prophet, named Agabus. 11 And coming to us, and taking Paul's girdle, he bound his own feet and hands, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we and

[1] Some ancient authorities read *the Lord*. [2] Or, *some*

they of that place besought him not to go up to Jerusalem. 13 Then Paul answered, What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after these days we [1] took up our baggage, and went up to Jerusalem. 16 And there went with us also *certain* of the disciples from Cæsarea, bringing *with them* one Mnason of Cyprus, an early disciple, with whom we should lodge.

[1] Or, *made ready*

PART IV.

THE LAST YEARS OF THE APOSTLE PAUL.

FROM PAUL'S LAST ARRIVAL IN JERUSALEM UNTIL HIS DEATH.

CHAPTER XIII.

PAUL'S LAST VISIT TO JERUSALEM.

§54. PAUL'S RECEPTION BY THE CHURCH IN JERUSALEM.

ACTS 21 : 17–26.

17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. 20 And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many [1] thousands there are among the Jews of them which have believed; and they are all zealous for the law: 21 and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. 22 What is it therefore? they will certainly hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. 25 But as touching the Gentiles which have believed, we [2] wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. 26 Then Paul [3] took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

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[1] Gr. *myriads.* [2] Or, *enjoined* Many ancient authorities read *sent.* [3] Or, *took the men the next day, and purifying himself, &c.*

§55. PAUL'S ARREST IN JERUSALEM.

Acts **21** : 27–36.

27 And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, 28 crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. 29 For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. 30 And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. 31 And as they were seeking to kill him, tidings came up to the [1] chief captain of the [2] band, that all Jerusalem was in confusion. 32 And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. 33 Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. 34 And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; 36 for the multitude of the people followed after, crying out, Away with him.

§56. ADDRESS TO THE PEOPLE IN THE HEBREW LANGUAGE.

Acts **21** : 37—**22** : 29.

37 And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? 38 Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? 39 But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. 40 And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying,

22 : 1 Brethren and fathers, hear ye the defence which I now make unto you.

2 And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith,

3 I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the

[1] Or, *military tribune* Gr. *chiliarch* : and so throughout this book. [2] Or, *cohort*

law of our fathers, being zealous for God, even as ye all are this day: 4 and I persecuted this Way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. 6 And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, 13 came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I [1] looked up on him. 14 And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. 15 For thou shalt be a witness for him unto all men of what thou hast seen and heard. 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. 17 And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, 18 and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. 19 And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: 20 and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. 21 And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

22 And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. 23 And as they cried out, and threw off their garments, and cast dust into the air, 24 the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. 25 And when they had tied him up [2] with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? 26 And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. 27 And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. 28 And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am *a Roman*

[1] Or, *received my sight* and looked *upon him* [2] Or, *for*

born. 29 They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

§57. ADDRESS BEFORE THE SANHEDRIN.

ACTS **22** : 30—**23** : 11.

30 But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

23 : 1 And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 And Paul said, I wist not, brethren, that he was high priest: for it is written, Thou shalt not speak evil of a ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. 7 And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided. 8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. 9 And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? 10 And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

§58. THE PLOT OF THE JEWS, AND PAUL'S REMOVAL TO CÆSAREA.

ACTS **23** : 12–35.

12 And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 And they were more than forty which made this conspiracy. 14 And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. 15 Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as

though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. 16 But Paul's sister's son heard of their lying in wait, [1]and he came and entered into the castle, and told Paul. 17 And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. 18 So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. 19 And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? 20 And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. 21 Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. 22 So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. 23 And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: 24 and *he bade them* provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. 25 And he wrote a letter after this form:

26 Claudius Lysias unto the most excellent governor Felix, greeting. 27 This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. 28 And desiring to know the cause wherefore they accused him, [2]I brought him down unto their council: 29 whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. 30 And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.[3]

31 So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. 32 But on the morrow they left the horsemen to go with him, and returned to the castle: 33 and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. 34 And when he had read it, he asked of what province he was; and when he understood that he was of Cilicia, 35 I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's [4]palace.

[1] Or, *having come in* upon them, *and he entered &c.* [2] Some ancient authorities omit *I brought him down unto their council.* [3] Many ancient authorities add *Farewell.* [4] Gr. *Prætorium.*

CHAPTER XIV.

PAUL'S TWO YEARS' IMPRISONMENT IN CÆSAREA.

§59. PAUL'S EXAMINATION BEFORE FELIX.

ACTS **24**: 1–23.

1 And after five days the high priest Ananias came down with certain elders, and *with* an orator, one Tertullus; and they informed the governor against Paul. 2 And when he was called, Tertullus began to accuse him, saying,

Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, 3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. 4 But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. 5 For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout [1] the world, and a ringleader of the sect of the Nazarenes: 6 who moreover assayed to profane the temple: on whom also we laid hold:[2] 8 from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him. 9 And the Jews also joined in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to speak, Paul answered,

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: 11 seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: 12 and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. 13 Neither can they prove to thee the things whereof they now accuse me. 14 But this I confess unto thee, that after the Way which they call [3] a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: 15 having hope toward God, which these also themselves [4] look for, that there shall be a resurrection both of the just and unjust. 16 Herein do I also exercise myself to have a conscience void of offence toward God and men alway. 17 Now after [5] many years I came to bring alms to my nation, and offerings: 18 [6] amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but *there were* certain Jews from Asia 19—who ought to have been here before thee, and to make accusation, if they had aught against me. 20 Or else let these men themselves say what wrong-doing they found, when I stood

[1] Gr. *the inhabited earth.* [2] Some ancient authorities insert *and we would have judged him according to our law.* 7 *But the chief captain Lysias came and with great violence took him away out of our hands,* 8 *commanding his accusers to come before thee.* [3] Or. *heresy* [4] Or, *accept* [5] Or, *some* [6] Or, *in* presenting *which*

before the council, 21 except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. 23 And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

§60. PAUL BEFORE FELIX AND DRUSILLA.

ACTS **24**: 24–27.

24 But after certain days, Felix came with Drusilla, [1] his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 25 And as he reasoned of righteousness, and [2] temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. 26 He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. 27 But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

§61. EXAMINATION BEFORE FESTUS; APPEAL TO CÆSAR.

ACTS **25**: 1–12.

1 Festus therefore, [3] having come into the province, after three days went up to Jerusalem from Cæsarea. 2 And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, 3 asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. 4 Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart *thither* shortly. 5 Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

6 And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. 7 And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and grievous charges, which they could not prove; 8 while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. 9 But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the

[1] Gr. *his own wife.* [2] Or, *self-control* [3] Or, *having entered upon his province*

Jews have I done no wrong, as thou also very well knowest. 11 If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is *true*, whereof these accuse me, no man can [1]give me up unto them. I appeal unto Cæsar. 12 Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

§62. BEFORE AGRIPPA AND BERNICE.

Acts 25: 13—26: 32.

13 Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, [2]and saluted Festus. 14 And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: 15 about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, asking for sentence against him. 16 To whom I answered, that it is not the custom of the Romans to [3]give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. 17 When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. 18 Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; 19 but had certain questions against him of their own [4]religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. 20 And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be kept for the decision of [5]the emperor, I commanded him to be kept till I should send him to Cæsar. 22 And Agrippa *said* unto Festus, I also [6]could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

23 So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. 24 And Festus saith, King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. 25 But I found that he had committed nothing worthy of death: and as he himself appealed to [5]the emperor I determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. 27 For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.

26: 1 And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

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[1] Gr. *grant me by favour.* [2] Or, *having saluted* [3] Gr. *grant by favour.* [4] Or, *superstition* [5] Gr. *the Augustus.* [6] Or, *was wishing*

2 I think myself happy, king Agrippa, that I am to make my defence
before thee this day touching all the things whereof I am accused by
the Jews: 3 [1]especially because thou art expert in all customs and
questions which are among the Jews: wherefore I beseech thee to hear
me patiently. 4 My manner of life then from my youth up, which was
from the beginning among mine own nation, and at Jerusalem, know
all the Jews; 5 having knowledge of me from the first, if they be will-
ing to testify, how that after the straitest sect of our religion I lived a
Pharisee. 6 And now I stand *here* to be judged for the hope of the
promise made of God unto our fathers; 7 unto which *promise* our
twelve tribes, earnestly serving *God* night and day, hope to attain. And
concerning this hope I am accused by the Jews, O king! 8 Why is it
judged incredible with you, if God doth raise the dead? 9 I verily
thought with myself, that I ought to do many things contrary to the
name of Jesus of Nazareth. 10 And this I also did in Jerusalem: and
I both shut up many of the saints in prisons, having received authority
from the chief priests, and when they were put to death, I gave my vote
against them. 11 And punishing them oftentimes in all the syna-
gogues, I strove to make them blaspheme; and being exceedingly mad
against them, I persecuted them even unto foreign cities. 12 [2]Where-
upon as I journeyed to Damascus with the authority and commission
of the chief priests, 13 at midday, O king, I saw on the way a light
from heaven, above the brightness of the sun, shining round about me
and them that journeyed with me. 14 And when we were all fallen to
the earth, I heard a voice saying unto me in the Hebrew language,
Saul, Saul, why persecutest thou me? it is hard for thee to kick against
[3]the goad. 15 And I said, Who art thou, Lord? And the Lord said,
I am Jesus whom thou persecutest. 16 But arise, and stand upon thy
feet: for to this end have I appeared unto thee, to appoint thee a min-
ister and a witness both of the things [4]wherein thou hast seen me, and
of the things wherein I will appear unto thee; 17 delivering thee from
the people, and from the Gentiles, unto whom I send thee, 18 to open
their eyes, [5]that they may turn from darkness to light, and from the
power of Satan unto God, that they may receive remission of sins and an
inheritance among them that are sanctified by faith in me. 19 Where-
fore, O king Agrippa, I was not disobedient unto the heavenly vision:
20 but declared both to them of Damascus first, and at Jerusalem, and
throughout all the country of Judæa, and also to the Gentiles, that they
should repent and turn to God, doing works worthy of [6]repentance.
21 For this cause the Jews seized me in the temple, and assayed to kill
me. 22 Having therefore obtained the help that is from God, I stand
unto this day testifying both to small and great, saying nothing but
what the prophets and Moses did say should come; 23 [7]how that the
Christ [8]must suffer, *and* [7]how that he first by the resurrection of the
dead should proclaim light both to the people and to the Gentiles.
24 And as he thus made his defence, Festus saith with a loud voice,
Paul, thou art mad; thy much learning doth turn thee to madness.

[1] Or, *because thou art especially expert* [2] Or, *on which errand* [3] Gr. *goads.* [4] Many ancient authorities read *which thou hast seen.* [5] Or, *to turn them* [6] Or, *their repentance* [7] Or, *if* Or, *whether* [8] Or, *is subject to suffering*

25 But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. 26 For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 And Agrippa *said* unto Paul, With but little persuasion thou wouldest fain make me a Christian. 29 And Paul *said*, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

30 And the king rose up, and the governor, and Bernice, and they that sat with them: 31 and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. 32 And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XV.

THE VOYAGE TO ROME.

§63. THE VOYAGE FROM CÆSAREA TO FAIR HAVENS.

ACTS **27**: 1–8.

1 And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan [1] band. 2 And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and [2] refresh himself. 4 And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. 5 And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, *a city* of Lycia. 6 And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. 7 And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not [3] further suffering us, we sailed under the lee of Crete, over against Salmone; 8 and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

§64. THE STORM AND THE SHIPWRECK.

ACTS **27**: 9–44.

9 And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them,

[1] Or, *cohort* [2] Gr. *receive attention.* [3] Or, *suffering us to get there*

10 and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. 11 But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter *there; which is* a haven of Crete, looking [1] north-east and south-east. 13 And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. 14 But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: 15 and when the ship was caught, and could not face the wind, we gave way *to it*, and were driven. 16 And running under the lee of a small island called [2] Cauda, we were able, with difficulty, to secure the boat: 17 and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. 18 And as we laboured exceedingly with the storm, the next day they began to throw *the freight* overboard; 19 and the third day they cast out with their own hands the [3] tackling of the ship. 20 And when neither sun nor stars shone upon *us* for many days, and no small tempest lay on *us*, all hope that we should be saved was now taken away. 21 And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of life among you, but *only* of the ship. 23 For there stood by me this night an angel of the God whose I am, whom also I serve, 24 saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. 26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven to and fro in the *sea of* Adria, about midnight the sailors surmised that they were drawing near to some country; 28 and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. 29 And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and [4] wished for the day. 30 And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut away the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. 34 Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. 35 And when he had said this, and had taken bread, he gave thanks to God in the presence

[1] Gr. *down the south-west wind and down the north-west wind.* [2] Many ancient authorities read *Clauda.* [3] Or, *furniture* [4] Or, *prayed*

of all: and he brake it, and began to eat. 36 Then were they all of good cheer, and themselves also took food. 37 And we were in all in the ship [1] two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. 39 And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could [2] drive the ship upon it. 40 And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. 41 But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence *of the waves*. 42 And the soldiers' counsel was to kill the prisoners, lest any *of them* should swim out, and escape. 43 But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: 44 and the rest, some on planks, and some on *other* things from the ship. And so it came to pass, that they all escaped safe to the land.

§65. ON THE ISLAND OF MELITA.

Acts 28 : 1–10.

1 And when we were escaped, then we knew that the island was called [3] Melita. 2 And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. 3 But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out [4] by reason of the heat, and fastened on his hand. 4 And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. 5 Howbeit he shook off the beast into the fire, and took no harm. 6 But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

7 Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. 8 And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. 9 And when this was done, the rest also which had diseases in the island came, and were cured: 10 who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

[1] Some ancient authorities read *about threescore and sixteen souls.* [2] Some ancient authorities read *bring the ship safe to shore.* [3] Some ancient authorities read *Melitene.* [4] Or, *from the heat*

§66. FROM MELITA TO ROME.

Acts 28 : 11–15.

11 And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was [1] The Twin Brothers. 12 And touching at Syracuse, we tarried there three days. 13 And from thence we [2] made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: 14 where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. 15 And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

CHAPTER XVI.

PAUL'S TWO YEARS' IMPRISONMENT IN ROME.

§67. PAUL'S CONFERENCE WITH THE JEWS IN ROME.

Acts 28: 16–28.

16 And when we entered into Rome, [3] Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass that after three days he called together [4] those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: 18 who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. 20 For this cause therefore did I [5] intreat you to see and to speak with *me:* for because of the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

23 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded *the matter*, testi-

[1] Gr. *Dioscuri.* [2] Some ancient authorities read *cast loose.* [3] Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.* [4] Or, *those that were of the Jews first* [5] Or, *call for you, to see and to speak with* you

fying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 24 And some believed the things which were spoken, and some disbelieved. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost [1] by Isaiah the prophet unto your fathers, 26 saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.[2]

§68. [a] TWO YEARS' LABOURS IN ROME: THE EPISTLES OF THE IMPRISONMENT.

ACTS **28**: 30, 31. PHIL., PHILEM., COL., EPH., *entire.*[b]

(1) *Preaching in his own hired dwelling.*

ACTS **28**: 30, 31.

30 And he abode two whole years in his own hired dwelling, and received all that went in unto him, 31 preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

[1] Or, *through.* [2] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

[a] Phil. 1: 1. Paul and Timothy . . .

[b] Phil. 1: 12–17. Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; 13 so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; 14 and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one *do it* of love, knowing that I am set for the defence of the gospel: 17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

[a] Phil. 2: 19–30. But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will care truly for your state. 21 For they all seek their own, not the things of Jesus Christ. 22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. 23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: 24 but I trust in the Lord that I myself also shall come shortly. 25 But I counted

(2) *The letter to the Philippians.*

1: 1 Paul and Timothy, [1] servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the [2] bishops and deacons: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 I thank my God upon all my remembrance of you, 4 always in every supplication of mine on behalf of you all making my supplication with joy, 5 for your fellowship in furtherance of the gospel from the first day until now; 6 being confident of this very thing, that he which began a good

[1] Gr. *bondservants.* [2] Or, *overseers*

it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your messenger and minister to my need; 26 since he longed after you all, and was sore troubled, because ye had heard that he was sick: 27 for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. 28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all joy; and hold such in honour: 30 because for the work of Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

[a] Phil. 4: 18. But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

[a] Phil. 4: 21, 22. The brethren which are with me salute you. 22 All the saints salute you, especially they that are of Cæsar's household.

[a] Philem. 1. Paul, a prisoner of Christ Jesus, and Timothy . . .

[a] Philem. 10–12. I beseech thee for my child, whom I have begotten in my bonds, Onesimus, 11 who was aforetime unprofitable to thee, but now is profitable to thee and to me: 12 whom I have sent back to thee in his own person, that is, my very heart:

[a] Philem. 22. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

[a] Philem. 23, 24. Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; 24 *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

[a] Col. 1: 1. Paul . . . and Timothy . . .

[a] Col. 4: 7–14. All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister and fellow-servant in the Lord: 8 whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; 9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), 11 and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. 12 Epaphras, who is one of you, a servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. 14 Luke, the beloved physician, and Demas salute you.

[a] Eph. 3: 1, I Paul, the prisoner of Christ Jesus . . .

[a] Eph. 4: 1. I therefore, the prisoner in the Lord . . .

[a] Eph. 6: 21, 22. But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

[a] See Note 12.

work in you will perfect it until the day of Jesus Christ: 7 even as it is right for me to be thus minded on behalf of you all, because [1] I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace. 8 For God is my witness, how I long after you all in the tender mercies of Christ Jesus. 9 And this I pray, that your love may abound yet more and more in knowledge and all discernment; 10 so that ye may [2] approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ; 11 being filled with the [3] fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.

12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel; 13 so that my bonds became manifest in Christ [4] throughout the whole prætorian guard, and to all the rest; 14 and that most of the brethren in the Lord, [5] being confident through my bonds, are more abundantly bold to speak the word of God without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 the one *do it* of love, knowing that I am set for the defence of the gospel: 17 but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. 18 What then? only that in every way, whether in pretence, or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, 20 according to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death. 21 For to me to live is Christ, and to die is gain. 22 [6] But if to live in the flesh, — *if* this is the fruit of my work, then [7] what I shall choose [8] I wot not. 23 But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: 24 yet to abide in the flesh is more needful for your sake. 25 And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy [9] in the faith; 26 that your glorying may abound in Christ Jesus in me through my presence with you again. 27 Only [10] let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving [11] for the faith of the gospel; 28 and in nothing affrighted by the adversaries: which is for them an evident token of perdition, but of your salvation, and that from God; 29 because to you it hath been granted in the behalf of Christ, not only to believe on him, but also to suffer in his behalf: 30 having the same conflict which ye saw in me, and now hear to be in me.

2: 1 If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, 2 fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, [12] of one mind; 3 *doing* nothing through faction or through vainglory,

[1] Or, *ye have me in your heart* [2] Or, *prove the things that differ* [3] Gr. *fruit.* [4] Gr. *in the whole Prætorium.* [5] Gr. *trusting in my bonds.* [6] Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.* [7] Or, *what shall I choose?* [8] Or, *I do not make known* [9] Or, *of faith* [10] Gr. *behave as citizens worthily.* [11] Gr. *with.* [12] Some ancient authorities read *of the same mind.*

but in lowliness of mind each counting other better than himself; 4 not looking each of you to his own things, but each of you also to the things of others. 5 Have this mind in you, which was also in Christ Jesus: 6 who, [1] being in the form of God, counted it not [2] a prize to be on an equality with God, 7 but emptied himself, taking the form of a [3] servant, [4] being made in the likeness of men; 8 and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him the name which is above every name; 10 that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and [5] *things* under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 So then, my beloved, even as ye have always obeyed, not [6] as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; 13 for it is God which worketh in you both to will and to work, for his good pleasure. 14 Do all things without murmurings and disputings; 15 that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as [7] lights in the world, 16 holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labour in vain. 17 Yea, and if I am [8] offered upon the sacrifice and service of your faith, I joy, and rejoice with you all: 18 and in the same manner do ye also joy, and rejoice with me.

19 But I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will care [9] truly for your state. 21 For they all seek their own, not the things of Jesus Christ. 22 But ye know the proof of him, that, as a child *serveth* a father, *so* he served with me in furtherance of the gospel. 23 Him therefore I hope to send forthwith, so soon as I shall see how it will go with me: 24 but I trust in the Lord that I myself also shall come shortly. 25 But I counted it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, and your [10] messenger and minister to my need; 26 since he longed [11] after you all, and was sore troubled, because ye had heard that he was sick: 27 for indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, that I might not have sorrow upon sorrow. 28 I have sent him therefore the more diligently, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all joy; and hold such in honour: 30 because for the work of [12] Christ he came nigh unto death, hazarding his life to supply that which was lacking in your service toward me.

3: 1 Finally, my brethren, [13] rejoice in the Lord. To write the same things to you, to me indeed is not irksome, but for you it is safe. 2 Beware of the dogs, beware of the evil workers, beware of the concision: 3 for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and

[1] Gr. *being originally.* [2] Gr. *a thing to be grasped.* [3] Gr. *bondservant.* [4] Gr. *becoming in.* [5] Or, things *of the world below* [6] Some ancient authorities omit *as.* [7] Gr. *luminaries.* [8] Gr. *poured out as a drink-offering.* [9] Gr. *genuinely.* [10] Gr. *apostle.* [11] Many ancient authorities read *to see you all.* [12] Many ancient authorities read *the Lord.* [13] Or, *farewell*

have no confidence in the flesh: 4 though I myself might have confidence even in the flesh: if any other man [1] thinketh to have confidence in the flesh, I yet more: 5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; 6 as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless. 7 Howbeit what things were [2] gain to me, these have I counted loss for Christ. 8 Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but [3] dung, that I may gain Christ, 9 and be found in him, [4] not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is of God [5] by faith: 10 that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; 11 if by any means I may attain unto the resurrection from the dead. 12 Not that I have already obtained, or am already made perfect: but I press on, if so be that I may [6] apprehend that for which also I was apprehended by Christ Jesus. 13 Brethren, I count not myself [7] yet to have apprehended: but one thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, 14 I press on toward the goal unto the prize of the [8] high calling of God in Christ Jesus. 15 Let us therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you: 16 only, whereunto we have already attained, by that same *rule* let us walk.

17 Brethren, be ye imitators together of me, and mark them which so walk even as ye have us for an ensample. 18 For many walk, of whom I told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: 19 whose end is perdition, whose god is the belly, and *whose* glory is in their shame, who mind earthly things. 20 For our [9] citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: 21 who shall fashion anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

4: 1 Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved.

2 I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. 3 Yea, I beseech thee also, true yokefellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

4 [10] Rejoice in the Lord alway: again I will say, [10] Rejoice. 5 Let your [11] forbearance be known unto all men. The Lord is at hand. 6 In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are

[1] Or, *seemeth* [2] Gr. *gains.* [3] Or, *refuse* [4] Or, *not having* as *my righteousness that which is of the law* [5] Gr. *upon.* [6] Or, *apprehend, seeing that also I was apprehended* [7] Many ancient authorities omit *yet.* [8] Or, *upward* [9] Or, *commonwealth* [10] Or, *Farewell* [11] Or, *gentleness*

[1] honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are [2] of good report; if there be any virtue, and if there be any praise, [3] think on these things. 9 The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

10 But I [4] rejoice in the Lord greatly, that now at length ye have revived your thought for me; [5] wherein ye did indeed take thought, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. 12 I know how to be abased, and I know also how to abound: in every thing and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 13 I can do all things in him that strengtheneth me. 14 Howbeit ye did well, that ye had fellowship with my affliction. 15 And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only; 16 for even in Thessalonica ye sent once and again unto my need. 17 Not that I seek for the gift; but I seek for the fruit that increaseth to your account. 18 But I have all things, and abound: I am filled, having received from Epaphroditus the things *that came* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. 19 And my God shall fulfil every need of yours according to his riches in glory in Christ Jesus. 20 Now unto our God and Father *be* the glory [6] for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me salute you. 22 All the saints salute you, especially they that are of Cæsar's household.

23 The grace of the Lord Jesus Christ be with your spirit.

(3) *The letter to Philemon.*

1 Paul, a prisoner of Christ Jesus, and Timothy [7] our brother, to Philemon our beloved and fellow-worker, 2 and to Apphia [8] our sister, and to Archippus our fellow-soldier, and to the church in thy house: 3 Grace to you and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always, making mention of thee in my prayers, 5 hearing of [9] thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; 6 that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in [10] you, unto Christ. 7 For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

8 Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, 9 yet for love's sake I rather beseech, being such a one as Paul [11] the aged, and now a prisoner also of Christ Jesus: 10 I beseech thee for my child, whom I have begotten in my bonds, [12] Onesimus, 11 who was

[1] Gr. *reverend.* [2] Or, *gracious* [3] Gr. *take account of.* [4] Gr. *rejoiced.* [5] Or, *seeing that* [6] Gr. *unto the ages of the ages.* [7] Gr. *the brother.* [8] Gr. *the sister.* [9] Or, *thy love and faith* [10] Many ancient authorities read *us.* [11] Or, *an ambassador, and now &c.* [12] The Greek word means *Helpful.*

aforetime unprofitable to thee, but now is profitable to thee and to me: 12 whom I have sent back to thee in his own person, that is, my very heart: 13 whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: 14 but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. 15 For perhaps he was therefore parted *from thee* for a season, that thou shouldest have him for ever; 16 no longer as a [1] servant, but more than a [1] servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. 17 If then thou countest me a partner, receive him as myself. 18 But if he hath wronged thee at all, or oweth *thee* aught, put that to mine account; 19 I Paul write it with my mine own hand, I will repay it: that I say not unto thee how that thou owest to me even thine own self besides. 20 Yea, brother, let me have [2] joy of thee in the Lord: refresh my heart in Christ. 21 Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. 22 But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; 24 *and so do* Mark, Aristarchus, Demas, Luke, my fellow-workers.

25 The grace of [3] our Lord Jesus Christ be with your spirit. [4] Amen.

(4) *The letter to the Colossians.*

1: 1 Paul, an apostle of Christ Jesus through the will of God, and Timothy [5] our brother, 2 [6] to the saints and faithful brethren in Christ *which are* at Colossæ: Grace to you and peace from God our Father.

3 We give thanks to God the Father of our Lord Jesus Christ, praying always for you, 4 having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints, 5 because of the hope which is laid up for you in the heavens, whereof ye heard before in the word of the truth of the gospel, 6 which is come unto you; even as it is also in all the world bearing fruit and increasing, as *it doth* in you also, since the day ye heard and knew the grace of God in truth; 7 even as ye learned of Epaphras our beloved fellow-servant, who is a faithful minister of Christ on [7] our behalf, 8 who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 to walk worthily of the Lord [8] unto all pleasing, bearing fruit in every good work, and increasing [9] in the knowledge of God; 11 [10] strengthened [11] with all power, according to the might of his glory, unto all patience and longsuffering with joy; 12 giving thanks unto the Father, who made [12] us meet to be partakers of the inheritance of the saints in light; 13 who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; 14 in whom we have our redemp-

[1] Gr. *bondservant.* [2] Or, *help* [3] Some ancient authorities read *the.* [4] Many ancient authorities omit *Amen.* [5] Gr. *the brother.* [6] Or, *to those that are at Colossæ, holy and faithful brethren in Christ* [7] Many ancient authorities read *your.* [8] Or, *unto all pleasing, in every good work, bearing fruit and increasing &c.* [9] Or, *by* [10] Gr. *made powerful.* [11] Or, *in* [12] Some ancient authorities read *you.*

tion, the forgiveness of our sins: 15 who is the image of the invisible God, the firstborn of all creation; 16 for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; 17 and he is before all things, and in him all things [1] consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; [2] that in all things he might have the pre-eminence. 19 [3] For it was the good pleasure *of the Father* that in him should all the fulness dwell; 20 and through him to reconcile all things [4] unto [5] himself, having made peace through the blood of his cross; through him *I say*, whether things upon the earth, or things in the heavens. 21 And you, being in time past alienated and enemies in your mind in your evil works, yet now [6] hath he reconciled 22 in the body of his flesh through death, to present you holy and without blemish and unreproveable before him: 23 if so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.

24 Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church; 25 whereof I was made a minister, according to the [7] dispensation of God which was given me to you-ward, to fulfil the word of God, 26 *even* the mystery which hath been hid [8] from all ages and generations: but now hath it been manifested to his saints, 27 to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory: 28 whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; 29 whereunto I labour also, striving according to his working, which worketh in me [9] mightily.

2: 1 For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; 2 that their hearts may be comforted, they being knit together in love, and unto all riches of the [10] full assurance of understanding, that they may know the mystery of God, [11] *even* Christ, 3 in whom are all the treasures of wisdom and knowledge hidden. 4 This I say, that no one may delude you with persuasiveness of speech. 5 For though I am absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As therefore ye received Christ Jesus the Lord, *so* walk in him, 7 rooted and builded up in him, and stablished [12] in your faith, even as ye were taught, abounding [13] in thanksgiving.

8 [14] Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the [15] rudiments of the world, and not after Christ: 9 for in him dwelleth all the fulness of the

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[1] That is, *hold together*. [2] Or, *that among all he might have* [3] Or, *For the whole fulness* of God *was pleased to dwell in him* [4] Or, *into him* [5] Or, *him* [6] Some ancient authorities read *ye have been reconciled*. [7] Or, *stewardship* [8] Gr. *from the ages and from the generations*. [9] Or, *in power* [10] Or, *fulness* [11] The ancient authorities vary much in the text of this passage. [12] Or, *by* [13] Some ancient authorities insert *in it*. [14] Or, *See whether* [15] Or, *elements*

Godhead bodily, 10 and in him ye are made full, who is the head of all principality and power: 11 in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; 12 having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. 13 And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; 14 having blotted out [1] the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; 15 [2] having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: 17 which are a shadow of the things to come; but the body is Christ's. 18 Let no man rob you of your prize [3] by a voluntary humility and worshipping of the angels, [4] dwelling in the things which he hath [5] seen, vainly puffed up by his fleshly mind, 19 and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

20 If ye died with Christ from the [6] rudiments of the world, why, as though living in the world, do ye subject yourselves to ordinances, 21 Handle not, nor taste, nor touch 22 (all which things are to perish with the using), after the precepts and doctrines of men? 23 Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; *but are* not of any [7] value against the indulgence of the flesh.

3: 1 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. 2 Set your mind on the things that are above, not on the things that are upon the earth. 3 For ye died, and your life is hid with Christ in God. 4 When Christ, *who is* [8] our life, shall be manifested, then shall ye also with him be manifested in glory.

5 [9] Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; 6 for which things' sake cometh the wrath of God [10] upon the sons of disobedience; 7 [11] in the which ye also walked aforetime, when ye lived in these things. 8 But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: 9 lie not one to another; seeing that ye have put off the old man with his doings, 10 and have put on the new man, which is being renewed unto knowledge after the image of him that created him: 11 where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all.

12 Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering; 13 forbearing one another, and forgiving each other, if any man have a complaint against any; even as

[1] Or, *the bond that was against us by its ordinances* [2] Or, *having put off from himself* his body, *he made a show of the principalities &c.* [3] Or, *of his own mere will, by humility &c.* [4] Or, *taking his stand upon* [5] Many authorities, some ancient, insert *not.* [6] Or, *elements* [7] Or, *honour* [8] Many ancient authorities read *your.* [9] Gr. *Make dead.* [10] Some ancient authorities omit *upon the sons of disobedience.* See Eph. v. 6. [11] Or, *amongst whom*

[1] the Lord forgave you, so also do ye: 14 and above all these things *put on* love, which is the bond of perfectness. 15 And let the peace of Christ [2] rule in your hearts, to the which also ye were called in one body; and be ye thankful. 16 Let the word of [3] Christ dwell in you richly in all wisdom; teaching and admonishing [4] one another with psalms *and* hymns *and* spiritual songs, singing with grace in your hearts unto God. 17 And whatsoever ye do, in word or in deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through him.

18 Wives, be in subjection to your husbands, as is fitting in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things, for this is well-pleasing in the Lord. 21 Fathers, provoke not your children, that they be not discouraged. 22 [5] Servants, obey in all things them that are your [6] masters according to the flesh; not with eyeservice, as men-pleasers, but in singleness of heart, fearing the Lord; 23 whatsoever ye do, work [7] heartily, as unto the Lord, and not unto men; 24 knowing that from the Lord ye shall receive the recompense of the inheritance: ye serve the Lord Christ. 25 For he that doeth wrong shall [8] receive again for the wrong that he hath done: and there is no respect of persons. **4** : 1 [6] Masters, render unto your [5] servants that which is just and [9] equal; knowing that ye also have a Master in heaven.

2 Continue stedfastly in prayer, watching therein with thanksgiving; 3 withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; 4 that I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, [10] redeeming the time. 6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

7 All my affairs shall Tychicus make known unto you, the beloved brother and faithful minister, and fellow-servant in the Lord: 8 whom I have sent unto you for this very purpose, that ye may know our estate, and that he may comfort your hearts; 9 together with Onesimus, the faithful and beloved brother, who is one of you. They shall make known unto you all things that *are done* here.

10 Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), 11 and Jesus, which is called Justus, who are of the circumcision: these only *are my* fellow-workers unto the kingdom of God, men that have been a comfort unto me. 12 Epaphras, who is one of you, a [11] servant of Christ Jesus, saluteth you, always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. 13 For I bear him witness, that he hath much labour for you, and for them in Laodicea, and for them in Hierapolis. 14 Luke, the beloved physician, and Demas salute you. 15 Salute the brethren that are in Laodicea, and [12] Nymphas, and the church that is in [13] their house. 16 And when [14] this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also

[1] Many ancient authorities read *Christ*. [2] Gr. *arbitrate*. [3] Some ancient authorities read *the Lord*: others, *God*. [4] Or, *yourselves* [5] Gr. *Bondservants*. [6] Gr. *lords*. [7] Gr. *from the soul*. [8] Gr. *receive again the wrong*. [9] Gr. *equality*. [10] Gr. *buying up the opportunity*. [11] Gr. *bondservant*. [12] The Greek may represent *Nympha*. [13] Some ancient authorities read *her*. [14] Gr. *the*.

read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of me Paul with mine own hand. Remember my bonds. Grace be with you.

(5) *The letter to the Ephesians.*

1: 1 Paul, an apostle of Christ Jesus through the will of God, to the saints which are [1] at Ephesus, and the faithful in Christ Jesus: 2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly *places* in Christ: 4 even as he chose us in him before the foundation of the world, that we should be holy and without blemish before [2] him in love: 5 having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, 6 to the praise of the glory of his grace, [3] which he freely bestowed on us in the Beloved: 7 in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 [4] which he made to abound toward us in all wisdom and prudence, 9 having made known unto us the mystery of his will, according to his good pleasure which he purposed in him 10 unto a dispensation of the fulness of the [5] times, to sum up all things in Christ, the things [6] in the heavens, and the things upon the earth; 11 in him, *I say*, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will; 12 to the end that we should be unto the praise of his glory, we who [7] had before hoped in Christ: 13 in whom ye also, having heard the word of the truth, the gospel of your salvation, — in whom, having also believed, ye were sealed with the Holy Spirit of promise, 14 which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory.

15 For this cause I also, having heard of the faith in the Lord Jesus which is [8] among you, and [9] which *ye shew* toward all the saints, 16 cease not to give thanks for you, making mention *of you* in my prayers; 17 that the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; 18 having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might 20 which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, 21 far above all rule, and authority, and power, and dominion, and every name that is named, not only in this [10] world, but also in that which is to come: 22 and he put all things in subjection under his feet, and gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.

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[1] Some very ancient authorities omit *at Ephesus*. [2] Or, *him: having in love foreordained us* [3] Or, *wherewith he endued us* [4] Or, *wherewith he abounded* [5] Gr. *seasons*. [6] Gr. *upon*. [7] Or, *have* [8] Or, *in* [9] Many ancient authorities insert *the love*. [10] Or, *age*

2: 1 And you *did he quicken*, when ye were dead through your trespasses
and sins, 2 wherein aforetime ye walked according to the [1] course of this
world, according to the prince of the power of the air, of the spirit that now
worketh in the sons of disobedience; 3 among whom we also all once lived
in the lusts of our flesh, doing the desires of the flesh and of the [2] mind, and
were by nature children of wrath, even as the rest: 4 — but God, being rich
in mercy, for his great love wherewith he loved us, 5 even when we were
dead through our trespasses, quickened us together [3] with Christ (by grace
have ye been saved), 6 and raised us up with him, and made us to sit with
him in the heavenly *places*, in Christ Jesus: 7 that in the ages to come he
might shew the exceeding riches of his grace in kindness toward us in Christ
Jesus: 8 for by grace have ye been saved through faith; and that not of
yourselves: *it is* the gift of God: 9 not of works, that no man should glory.
10 For we are his workmanship, created in Christ Jesus for good works, which
God afore prepared that we should walk in them.

11 Wherefore remember, that aforetime ye, the Gentiles in the flesh, who
are called Uncircumcision by that which is called Circumcision, in the flesh,
made by hands; 12 that ye were at that time separate from Christ, alienated
from the commonwealth of Israel, and strangers from the covenants of the
promise, having no hope and without God in the world. 13 But now in Christ
Jesus ye that once were far off are made nigh in the blood of Christ. 14 For
he is our peace, who made both one, and brake down the middle wall of par-
tition, 15 having abolished in his flesh the enmity, *even* the law of command-
ments *contained* in ordinances; that he might create in himself of the twain
one new man, *so* making peace; 16 and might reconcile them both in one
body unto God through the cross, having slain the enmity thereby: 17 and
he came and [4] preached peace to you that were far off, and peace to them that
were nigh: 18 for through him we both have our access in one Spirit unto
the Father. 19 So then ye are no more strangers and sojourners, but ye are
fellow-citizens with the saints, and of the household of God, 20 being built
upon the foundation of the apostles and prophets, Christ Jesus himself being
the chief corner stone; 21 in whom [5] each several building, fitly framed to-
gether, groweth into a holy [6] temple in the Lord; 22 in whom ye also are
builded together [7] for a habitation of God in the Spirit.

3: 1 For this cause I Paul, the prisoner of Christ Jesus in behalf of you
Gentiles, 2 — if so be that ye have heard of the [8] dispensation of that grace
of God which was given me to you-ward; 3 how that by revelation was made
known unto me the mystery, as I wrote afore in few words, 4 whereby, when
ye read, ye can perceive my understanding in the mystery of Christ; 5 which
in other generations was not made known unto the sons of men, as it hath
now been revealed unto his holy apostles and prophets in the Spirit; 6 *to wit*,
that the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-
partakers of the promise in Christ Jesus through the gospel, 7 whereof I was
made a minister, according to the gift of that grace of God which was given
me according to the working of his power. 8 Unto me, who am less than the

[1] Gr. *age*. [2] Gr. *thoughts*. [3] Some ancient authorities read *in Christ*. [4] Gr. *preached good tidings of peace*. [5] Gr. *every building*. [6] Or, *sanctuary* [7] Gr. *into*. [8] Or, *stewardship*

least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; 9 and to [1] make all men see what is the [2] dispensation of the mystery which from all ages hath been hid in God who created all things; 10 to the intent that now unto the principalities and the powers in the heavenly *places* might be made known through the church the manifold wisdom of God, 11 according to the [3] eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have boldness and access in confidence through [4] our faith in him. 13 Wherefore I ask that [5] ye faint not at my tribulations for you, which [6] are your glory.

14 For this cause I bow my knees unto the Father, 15 from whom every [7] family in heaven and on earth is named, 16 that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; 17 that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, 18 may be strong to apprehend with all the saints what is the breadth and length and height and depth, 19 and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 unto him *be* the glory in the church and in Christ Jesus unto [8] all generations for ever and ever. Amen.

4: 1 I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, 2 with all lowliness and meekness, with longsuffering, forbearing one another in love; 3 giving diligence to keep the unity of the Spirit in the bond of peace. 4 *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all, and through all, and in all. 7 But unto each one of us was the grace given according to the measure of the gift of Christ. 8 Wherefore he saith,

When he ascended on high, he led captivity captive,
And gave gifts unto men.

9 (Now this, He ascended, what is it but that he also descended [9] into the lower parts of the earth? 10 He that descended is the same also that ascended far above all the heavens, that he might fill all things.) 11 And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: 13 till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: 14 that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; 15 but [10] speaking truth in love, may grow up in all things into him, which is the head, *even* Christ; 16 from whom all the body fitly framed and knit together [11] through that which every joint supplieth, according to the working in *due*

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[1] Some ancient authorities read *bring to light what is.* [2] Or, *stewardship* [3] Gr. *purpose of the ages.* [4] Or, *the faith of him* [5] Or, *I* [6] Or, *is* [7] Gr. *fatherhood.* [8] Gr. *all the generations of the age of the ages.* [9] Some ancient authorities insert *first.* [10] Or, *dealing truly* [11] Gr. *through every joint of the supply.*

measure of each several part, maketh the increase of the body unto the building up of itself in love.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, 18 being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; 19 who being past feeling gave themselves up to lasciviousness, [1] to work all uncleanness with [2] greediness. 20 But ye did not so learn Christ; 21 if so be that ye heard him, and were taught in him, even as truth is in Jesus: 22 that ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; 23 and that ye be renewed in the spirit of your mind, 24 and put on the new man, [3] which after God hath been created in righteousness and holiness of truth.

25 Wherefore, putting away falsehood, speak ye truth each one with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your [4] wrath: 27 neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing that is good, that he may have whereof to give to him that hath need. 29 Let no corrupt speech proceed out of your mouth, but such as is good for [5] edifying as the need may be, that it may give grace to them that hear. 30 And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: 32 and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave [6] you.

5: 1 Be ye therefore imitators of God, as beloved children; 2 and walk in love, even as Christ also loved you, and gave himself up for [7] us, an offering and a sacrifice to God for an odour of a sweet smell. 3 But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; 4 nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. 5 For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. 6 Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. 7 Be not ye therefore partakers with them; 8 for ye were once darkness, but are now light in the Lord: walk as children of light 9 (for the fruit of the light is in all goodness and righteousness and truth), 10 proving what is well-pleasing unto the Lord; 11 and have no fellowship with the unfruitful works of darkness, but rather even [8] reprove them; 12 for the things which are done by them in secret it is shame even to speak of. 13 But all things when they are [9] reproved are made manifest by the light: for every thing that is made manifest is light. 14 Wherefore *he* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.

15 Look therefore carefully how ye walk, not as unwise, but as wise; 16 [10] redeeming the time, because the days are evil. 17 Wherefore be ye not

[1] Or, *to make a trade of* [2] Or, *covetousness* [3] Or, *which is after God, created &c.* [4] Gr. *provocation.* [5] Gr. *the building up of the need.* [6] Many ancient authorities read *us.* [7] Some ancient authorities read *you.* [8] Or, *convict* [9] Or, *convicted* [10] Gr. *buying up the opportunity.*

foolish, but understand what the will of the Lord is. 18 And be not drunken with wine, wherein is riot, but be filled [1] with the Spirit; 19 speaking [2] one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; 20 giving thanks always for all things in the name of our Lord Jesus Christ to [3] God, even the Father; 21 subjecting yourselves one to another in the fear of Christ.

22 Wives, *be in subjection* unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. 24 But as the church is subject to Christ, [4] so *let* the wives also *be* to their husbands in everything. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; 26 that he might sanctify it, having cleansed it by the [5] washing of water with the word, 27 that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. 28 even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: 29 for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church; 30 because we are members of his body. 31 For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. 32 This mystery is great: but I speak in regard of Christ and of the church. 33 Nevertheless do ye also severally love each one his own wife even as himself; and *let* the wife *see* that she fear her husband.

6: 1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother (which is the first commandment with promise), 3 that it may be well with thee, and thou [6] mayest live long on the [7] earth. 4 And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.

5 [8] Servants, be obedient unto them that according to the flesh are your [9] masters, with fear and trembling, in singleness of your heart, as unto Christ; 6 not in the way of eyeservice, as men-pleasers; but as [8] servants of Christ, doing the will of God from the [10] heart; 7 with good will doing service, as unto the Lord, and not unto men: 8 knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord, whether *he be* bond or free. 9 And, ye [9] masters, do the same things unto them, and forbear threatening: knowing that both their Master and yours is in heaven, and there is no respect of persons with him.

10 [11] Finally, [12] be strong in the Lord, and in the strength of his might. 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*. 13 Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, 15 and

[1] Or, *in spirit* [2] Or, *to yourselves* [3] Gr. *the God and Father.* [4] Or, *so* are *the wives also* [5] Gr. *laver.* [6] Or, *shalt* [7] Or, *land* [8] Gr. *Bondservants.* [9] Gr. *lords.* [10] Gr. *soul.* [11] Or, *From henceforth* [12] Gr. *be made powerful.*

having shod your feet with the preparation of the gospel of peace; 16 withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil *one*. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, 19 and on my behalf, that utterance may be given unto me [1] in opening my mouth, to make known with boldness the mystery of the gospel, 20 for which I am an ambassador in [2] chains; that in it I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, how I do, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: 22 whom I have sent unto you for this very purpose, that ye may know our state, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in uncorruptness.

CHAPTER XVII.

[a] THE LAST LABOURS AND LETTERS OF PAUL.

§69. PAUL'S FIRST LETTER TO TIMOTHY.

1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; 2 unto Timothy, my true child

[1] Or, *in opening my mouth with boldness, to make known* [2] Gr. *a chain.*

[a] 1 Tim. 1:3. As I exhorted thee to tarry at Ephesus, when I was going into Macedonia . . .

[a] Tit. 1:5. For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge.

[a] Tit. 3:12, 13. When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter. 13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

[a] 2 Tim. 1:15–18. This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; 17 but, when he was in Rome, he sought me diligently, and found me 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

[a] 2 Tim. 4:6, 9–17, 20, 21. For I am already being offered, and the time of my departure is come. . . . 9 Do thy diligence to come shortly unto me: 10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 14 Alexander the coppersmith did me much evil: the Lord will render to him according to his works: 15 of whom be thou ware also; for he greatly withstood our words. 16 At my first defence no one

in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, 4 neither to give heed to fables and endless genealogies, the which minister questionings, rather than a [1] dispensation of God which is in faith; *so do I now.* 5 But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: 6 from which things some having [2] swerved have turned aside unto vain talking; 7 desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm. 8 But we know that the law is good, if a man use it lawfully, 9 as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for [3] murderers of fathers and [3] murderers of mothers, for manslayers, 10 for fornicators, for abusers of themselves with men, for men-stealers, for liars, for false swearers, and if there be any other thing contrary to the [4] sound [5] doctrine; 11 according to the gospel of the glory of the blessed God, which was committed to my trust.

12 I thank him that [6] enabled me, *even* Christ Jesus our Lord, for that he counted me faithful, appointing me to *his* service; 13 though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in unbelief; 14 and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. 15 Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: 16 howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. 17 Now unto the King [7] eternal, incorruptible, invisible, the only God, *be* honour and glory [8] for ever and ever. Amen.

18 This charge I commit unto thee, my child Timothy, according to the prophecies which [9] went before on thee, that by them thou mayest war the good warfare; 19 holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith: 20 of whom is Hymenæus and Alexander; whom I delivered unto Satan, that they might be taught not to blaspheme.

2: 1 I exhort, therefore, first of all, [10] that supplications, prayers, intercessions, thanksgivings, be made for all men; 2 for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and

[1] Or, *stewardship* [2] Gr. *missed the mark.* [3] Or, *smiters* [4] Gr. *healthful.* [5] Or, *teaching* [6] Some ancient authorities read *enableth.* [7] Gr. *of the ages.* [8] Gr. *unto the ages of the ages.* [9] Or, *led the way to thee* [10] Gr. *to make supplications, &c.*

took my part, but all forsook me: may it not be laid to their account. 17 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. . . . 20 Erastus abode at Corinth: but Trophimus I left at Miletus sick. 21 Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

[a] See Note 13.

gravity. 3 This is good and acceptable in the sight of God our Saviour; 4 who willeth that all men should be saved, and come to the knowledge of the truth. 5 For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, 6 who gave himself a ransom for all; the testimony *to be borne* in its own times; 7 whereunto I was appointed a [1] preacher and an apostle (I speak the truth, I lie not), a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and [2] disputing. 9 In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; 10 but (which becometh women professing godliness) through good works. 11 Let a woman learn in quietness with all subjection. 12 But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. 13 For Adam was first formed, then Eve; 14 and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: 15 but she shall be saved through [3] the childbearing, if they continue in faith and love and sanctification with sobriety.

3: 1 [4] Faithful is the saying, If a man seeketh the office of a [5] bishop, he desireth a good work. 2 The [6] bishop therefore must be without reproach, the husband of one wife, temperate, soberminded, orderly, given to hospitality, apt to teach; 3 [6] no brawler, no striker; but gentle, not contentious, no lover of money; 4 one that ruleth well his own house, having *his* children in subjection with all gravity; 5 (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) 6 not a novice, lest being puffed up he fall into the [7] condemnation of the devil. 7 Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil. 8 Deacons in like manner *must be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; 9 holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them serve as deacons, if they be blameless. 11 Women in like manner *must be* grave, not slanderers, temperate, faithful in all things. 12 Let deacons be husbands of one wife, ruling *their* children and their own houses well. 13 For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

14 These things I write unto thee, hoping to come unto thee shortly; 15 but if I tarry long, that thou mayest know [8] how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and [9] ground of the truth. 16 And without controversy great is the mystery of godliness; [10] He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

4: 1 But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of [11] devils,

[1] Gr. *herald.* [2] Or, *doubting* [3] Or, *her childbearing* [4] Some connect the words *Faithful is the saying* with the preceding paragraph. [5] Or, *overseer* [6] Or, *not quarrelsome over wine* [7] Gr. *judgement.* [8] Or, *how thou oughtest to behave thyself* [9] Or, *stay* [10] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which.* [11] Gr. *demons.*

2 through the hypocrisy of men that speak lies, [1] branded in their own conscience as with a hot iron; 3 forbidding to marry, *and commanding* to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. 4 For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: 5 for it is sanctified through the word of God and prayer.

6 If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed *until now*: 7 but refuse profane and old wives' fables. And exercise thyself unto godliness: 8 for bodily exercise is profitable [2] for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. 9 Faithful is the saying, and worthy of all acceptation. 10 For to this end we labour and strive, because we have our hope set on the living God, who is the Saviour of all men, specially of them that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. 13 Till I come, give heed to reading, to exhortation, to teaching. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. 16 Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

5: 1 Rebuke not an elder, but exhort him as a father; the younger men as brethren: 2 the elder women as mothers; the younger as sisters, in all purity. 3 Honour widows that are widows indeed. 4 But if any widow hath children or grandchildren, let them learn first to shew piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. 5 Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. 6 But she that giveth herself to pleasure is dead while she liveth. 7 These things also command, that they may be without reproach. 8 But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. 9 Let none be enrolled as a widow under threescore years old, *having been* the wife of one man, 10 well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. 11 But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; 12 having condemnation, because they have rejected their first faith. 13 And withal they learn also *to be* idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I desire therefore that the younger [3] *widows* marry, bear children, rule the household, give none occasion to the adversary for reviling: 15 for already some are turned aside after Satan. 16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

[1] Or, *seared* [2] Or, *for little* [3] Or, women

17 Let the elders that rule well be counted worthy of double honour, especially those who labour in the word and in teaching. 18 For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire. 19 Against an elder receive not an accusation, except at *the mouth of* two or three witnesses. 20 Them that sin reprove in the sight of all, that the rest also may be in fear. 21 I charge *thee* in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without [1] prejudice, doing nothing by partiality. 22 Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. 23 Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are evident, going before unto judgement; and some men also they follow after. 25 In like manner also [2] there are good works that are evident; and such as are otherwise cannot be hid.

6 : 1 Let as many as are [3] servants under the yoke count their own masters worthy of all honour, that the name of God and the doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that [4] partake of the benefit are believing and beloved. These things teach and exhort.

3 If any man teacheth a different doctrine, and consenteth not to [5] sound words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 he is puffed up, knowing nothing, but [6] doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, 5 wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. 6 But godliness with contentment is great gain: 7 for we brought nothing into the world, for neither can we carry anything out; 8 but having food and covering [7] we shall be therewith content. 9 But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. 10 For the love of money is a root of all [8] kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 12 Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. 13 I charge thee in the sight of God, who [9] quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; 14 that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: 15 which in [10] its own times he shall shew, who is the blessed and only Potentate, the King of [11] kings, and Lord of [12] lords; 16 who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom *be* honour and power eternal. Amen.

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[1] Or, *preference* [2] Gr. *the works that are good are evident.* [3] Gr. *bondservants.* [4] Or, *lay hold of* [5] Gr. *healthful.* [6] Gr. *sick.* [7] Or, *in these we shall have enough* [8] Gr. *evils.* [9] Or, *preserveth all things alive* [10] Or, *his* [11] Gr. *them that reign as kings.* [12] Gr. *them that rule as lords.*

17 Charge them that are rich in this present [1] world, that they be not high-
minded, nor have their hope set on the uncertainty of riches, but on God, who
giveth us richly all things to enjoy; 18 that they do good, that they be rich
in good works, that they be ready to distribute, [2] willing to communicate;
19 laying up in store for themselves a good foundation against the time to
come, that they may lay hold on the life which is *life* indeed.

20 O Timothy, guard [3] that which is committed unto *thee*, turning away
from the profane babblings and oppositions of the knowledge which is falsely
so called; 21 which some professing have [4] erred concerning the faith.

Grace be with you.

§70. PAUL'S LETTER TO TITUS.

1: 1 Paul, a [5] servant of God, and an apostle of Jesus Christ, according
to the faith of God's elect, and the knowledge of the truth which is according
to godliness, 2 in hope of eternal life, which God, who cannot lie, promised
before times eternal; 3 but in [6] his own seasons manifested his word in the
[7] message, wherewith I was intrusted according to the commandment of God
our Saviour; 4 to Titus, my true child after a common faith: Grace and peace
from God the Father and Christ Jesus our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the
things that were wanting, and appoint elders in every city, as I gave thee
charge; 6 if any man is blameless, the husband of one wife, having children
that believe, who are not accused of riot or unruly. 7 For the [8] bishop must
be blameless, as God's steward; not selfwilled, not soon angry, [9] no brawler,
no striker, not greedy of filthy lucre; 8 but given to hospitality, a lover of
good, soberminded, just, holy, temperate; 9 holding to the faithful word
which is according to the teaching, that he may be able both to exhort in the
[10] sound [11] doctrine, and to convict the gainsayers.

10 For there are many unruly men, vain talkers and deceivers, specially
they of the circumcision, 11 whose mouths must be stopped; men who over-
throw whole houses, teaching things which they ought not, for filthy lucre's
sake. 12 One of themselves, a prophet of their own, said, Cretans are alway
liars, evil beasts, idle [12] gluttons. 13 This testimony is true. For which cause
reprove them sharply, that they may be [13] sound in the faith, 14 not giving
heed to Jewish fables, and commandments of men who turn away from the
truth. 15 To the pure all things are pure: but to them that are defiled and
unbelieving nothing is pure; but both their mind and their conscience are
defiled. 16 They profess that they know God; but by their works they deny
him, being abominable, and disobedient, and unto every good work reprobate.

2: 1 But speak thou the things which befit the [10] sound [11] doctrine: 2 that
aged men be temperate, grave, soberminded, [13] sound in faith, in love, in
patience: 3 that aged women likewise be reverent in demeanour, not slan-
derers nor enslaved to much wine, teachers of that which is good; 4 that they
may train the young women to love their husbands, to love their children,

[1] Or, *age* [2] Or, *ready to sympathise* [3] Gr. *the deposit.* [4] Gr. *missed the mark.* [5] Gr. *bondservant.* [6] Or, *its* [7] Or, *proclamation* [8] Or, *overseer* [9] Or, *not quarrelsome over wine* [10] Gr. *healthful.* [11] Or, *teaching* [12] Gr. *bellies.* [13] Gr. *healthy.*

5 *to be* soberminded, chaste, workers at home, kind, being in subjection to their
own husbands, that the word of God be not blasphemed: 6 the younger men
likewise exhort to be soberminded: 7 in all things shewing thyself an ensample
of good works; in thy doctrine *shewing* uncorruptness, gravity, 8 sound speech,
that cannot be comdemned; that he that is of the contrary part may be ashamed,
having no evil thing to say of us. 9 *Exhort* [1] servants to be in subjection to
their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying;
10 not purloining, but shewing all good fidelity; that they may adorn the doc-
trine of God our Saviour in all things. 11 For the grace of God [2] hath appeared,
bringing salvation to all men, 12 instructing us, to the intent that, denying
ungodliness and worldly lusts, we should live soberly and righteously and godly
in this present [3] world; 13 looking for the blessed hope and appearing of the
glory [4] of our great God and Saviour Jesus Christ; 14 who gave himself for us,
that he might redeem us from all iniquity, and purify unto himself a people for
his own possession, zealous of good works.

15 These things speak and exhort and reprove with all [5] authority. Let no
man despise thee.

3: 1 Put them in mind to be in subjection to rulers, to authorities, to be
obedient, to be ready unto every good work, 2 to speak evil of no man, not
to be contentious, to be gentle, shewing all meekness toward all men. 3 For
we also were aforetime foolish, disobedient, deceived, serving divers lusts and
pleasures, living in malice and envy, hateful, hating one another. 4 But when
the kindness of God our Saviour, and his love toward man, appeared, 5 not
by works *done* in righteousness, which we did ourselves, but according to his
mercy he saved us, through the [6] washing of regeneration [7] and renewing of
the [8] Holy Ghost, 6 which he poured out upon us richly, through Jesus Christ
our Saviour; 7 that, being justified by his grace, we might be made [9] heirs
according to the hope of eternal life. 8 Faithful is the saying, and concerning
these things I will that thou affirm confidently, to the end that they which have
believed God may be careful to [10] maintain good works. These things are
good and profitable unto men: 9 but shun foolish questionings, and gene-
alogies, and strifes, and fightings about the law; for they are unprofitable and
vain. 10 A man that is [11] heretical after a first and second admonition [12] refuse;
11 knowing that such a one is perverted, and sinneth, being self-condemned.

12 When I shall send Artemas unto thee, or Tychicus, give diligence to
come unto me to Nicopolis: for there I have determined to winter. 13 Set
forward Zenas the lawyer and Apollos on their journey diligently, that nothing
be wanting unto them. 14 And let our *people* also learn to [10] maintain good
works for necessary [13] uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in faith.
Grace be with you all.

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[1] Gr. *bondservants.* [2] Or, *hath appeared to all men, bringing salvation* [3] Or, *age*
[4] Or, *of the great God and our Saviour* [5] Gr. *commandment.* [6] Or, *laver* [7] Or, *and*
through *renewing* [8] Or, *Holy Spirit* [9] Or, *heirs, according to hope, of eternal life* [10] Or,
profess honest occupations [11] Or, *factious* [12] Or, *avoid* [13] Or, *wants*

§71. PAUL'S SECOND LETTER TO TIMOTHY.

1: 1 Paul, an apostle of Christ Jesus [1] by the will of God, according to the promise of the life which is in Christ Jesus, 2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day 4 longing to see thee, remembering thy tears, that I may be filled with [2] joy; 5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. 6 For the which cause I put thee in remembrance that thou [3] stir up the gift of God, which is in thee through the laying on of my hands. 7 For God gave us not a spirit of fearfulness; but of power and love and [4] discipline. 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, 11 whereunto I was appointed a [5] preacher, and an apostle, and a teacher. 12 For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard [6] that which I have committed unto him against that day. 13 Hold the pattern of [7] sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 14 [8] That good thing which was committed unto *thee* guard through the [9] Holy Ghost which dwelleth in us.

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; 17 but, when he was in Rome, he sought me diligently, and found me 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.

2: 1 Thou therefore, my child, be strengthened in the grace that is in Christ Jesus. 2 And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 [10] Suffer hardship with *me*, as a good soldier of Christ Jesus. 4 No soldier on service entangleth himself in the affairs of *this* life; that he may please him who enrolled him as a soldier. 5 And if also a man contend in the games, he is not crowned, except he have contended lawfully. 6 The husbandman that laboureth must be the first to partake of the fruits. 7 Consider what I say; for the Lord shall give thee understanding in all things. 8 Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: 9 wherein I suffer hardship unto bonds, as a malefactor;

[1] Gr. *through.* [2] Or, *joy in being reminded* [3] Gr. *stir into flame.* [4] Gr. *sobering.* [5] Gr. *herald.* [6] Or, *that which he hath committed unto me* Gr. *my deposit.* [7] Gr. *healthful.* [8] Gr. *The good deposit.* [9] Or, *Holy Spirit* [10] Or, *Take thy part in suffering hardship, as &c.*

but the word of God is not bound. 10 Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 11 Faithful is the [1] saying: For if we died with him, we shall also live with him: 12 if we endure, we shall also reign with him: if we shall deny him, he also will deny us: 13 if we are faithless, he abideth faithful; for he cannot deny himself.

14 Of these things put them in remembrance, charging *them* in the sight of [2] the Lord, that they strive not about words, to no profit, to the subverting of them that hear. 15 Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, [3] handling aright the word of truth. 16 But shun profane babblings: for they will proceed further in ungodliness, 17 and their word will [4] eat as doth a gangrene: of whom is Hymenæus and Philetus; 18 men who concerning the truth have [5] erred, saying that [6] the resurrection is past already, and overthrow the faith of some. 19 Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and, Let every one that nameth the name of the Lord depart from unrighteousness. 20 Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honour, and some unto dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. 22 But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. 23 But foolish and ignorant questionings refuse, knowing that they gender strifes. 24 And the Lord's [7] servant must not strive, but be gentle towards all, apt to teach, forbearing, 25 in meekness [8] correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, 26 and they may [9] recover themselves out of the snare of the devil, having been [10] taken captive [11] by the Lord's servant unto the will of God.

3: 1 But know this, that in the last days grievous times shall come. 2 For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, 3 without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, 4 traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; 5 holding a form of godliness, but having denied the power thereof: from these also turn away. 6 For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts, 7 ever learning, and never able to come to the knowledge of the truth. 8 And like as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be. 10 But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, 11 persecutions, sufferings; what things befell me at Antioch, at

[1] Or, *saying; for if &c.* [2] Many ancient authorities read *God.* [3] Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth* [4] Or, *spread* [5] Gr. *missed the mark.* [6] Some ancient authorities read *a resurrection.* [7] Gr. *bondservant.* [8] Or, *instructing* [9] Gr. *return to soberness.* [10] Gr. *taken alive.* [11] Or, *by the devil unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. 12 Yea, and all that would live godly in Christ Jesus shall suffer persecution. 13 But evil men and impostors shall wax worse and worse, deceiving and being deceived. 14 But abide thou in the things which thou hast learned and hast been assured of, knowing of [1] whom thou hast learned them; 15 and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 [2] Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for [3] instruction which is in righteousness: 17 that the man of God may be complete, furnished completely unto every good work.

4: 1 [4] I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom; 2 preach the word; be instant in season, out of season; [5] reprove, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure the [6] sound [7] doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; 4 and will turn away their ears from the truth, and turn aside unto fables. 5 But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. 6 For I am already being [8] offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith: 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

9 Do thy diligence to come shortly unto me: 10 for Demas forsook me, having loved this present [9] world, and went to Thessalonica; Crescens to [10] Galatia, Titus to Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for ministering. 12 But Tychicus I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments. 14 Alexander the coppersmith [11] did me much evil: the Lord will render to him according to his works: 15 of whom be thou ware also; for he greatly withstood our words. 16 At my first defence no one took my part, but all forsook me: may it not be laid to their account. 17 But the Lord stood by me, and [12] strengthened me; that through me the [13] message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom *be* the glory [14] for ever and ever. Amen.

19 Salute Prisca and Aquila, and the house of Onesiphorus. 20 Erastus abode at Corinth: but Trophimus I left at Miletus sick. 21 Do thy diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord be with thy spirit. Grace be with you.

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[1] Gr. *what persons.* [2] Or, *Every scripture* is *inspired of God, and profitable* [3] Or, *discipline* [4] Or, *I testify, in the sight . . . dead, both of his appearing &c.* [5] Or, *bring to the proof* [6] Gr. *healthful.* [7] Or, *teaching* [8] Gr. *poured out as a drink-offering.* [9] Or, *age* [10] Or, *Gaul* [11] Gr. *shewed.* [12] Or, *gave me power* [13] Or, *proclamation* [14] Gr. *unto the ages of the ages.*

PART V.

THE CLOSING PERIOD OF THE APOSTOLIC AGE.

FROM THE DEATH OF THE APOSTLE PAUL TO THE DEATH OF THE APOSTLE JOHN.

CHAPTER XVIII.

THE PERIOD OF THE JEWISH WAR AND OF THE DESTRUCTION OF JERUSALEM.*

§72. [a] PETER'S FIRST LETTER, TO CHRISTIANS IN ASIA MINOR.

1: 1 Peter, an apostle of Jesus Christ, to the elect who are sojourners of
the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in sanctification of the Spirit,
unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and
peace be multiplied.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who according
to his great mercy begat us again unto a living hope by the resurrection of
Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the
power of God are guarded through faith unto a salvation ready to be revealed
in the last time. 6 Wherein ye greatly rejoice, though now for a little while,
if need be, ye have been put to grief in manifold [1] temptations, 7 that the
proof of your faith, *being* more precious than gold that perisheth though it is
proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: 8 whom not having seen ye love; on whom, though
now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and
[2] full of glory: 9 receiving the end of your faith, *even* the salvation of *your*
souls. 10 Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: 11 searching
what *time* or what manner of time the Spirit of Christ which was in them did

[1] Or, *trials* [2] Gr. *glorified.*

*See Note 14.

[a] 1 Pet. 5: 12, 13. By Silvanus, our faithful brother, as I account *him*, I have written unto you. . . . 13 She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son.

point unto, when it testified beforehand the sufferings [1] of Christ, and the glories that should follow them. 12 To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you [2] by the [3] Holy Ghost sent forth from heaven; which things angels desire to look into.

13 Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that [4] is to be brought unto you at the revelation of Jesus Christ; 14 as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance: 15 but [5] like as he which called you is holy, be ye yourselves also holy in all manner of living; 16 because it is written, Ye shall be holy; for I am holy. 17 And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: 18 knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; 19 but with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ: 20 who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, 21 who through him are believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. 22 Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another [6] from the heart fervently: 23 having been begotten again, not of corruptible seed, but of incorruptible, through the word of [7] God, which liveth and abideth. 24 For,

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
25 But the [8] word of the Lord abideth for ever.

And this is the [8] word of good things which was preached unto you.

2: 1 Putting away therefore all [9] wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, 2 as newborn babes, long for the [10] spiritual milk which is without guile, that ye may grow thereby unto salvation; 3 if ye have tasted that the Lord is gracious: 4 unto whom coming, a living stone, rejected indeed of men, but with God elect, [11] precious, 5 ye also, as living stones, are built up [12] a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. 6 Because it is contained in [13] scripture,

Behold, I lay in Zion a chief corner stone, elect, [11] precious:
And he that believeth on [14] him shall not be put to shame.

7 [15] For you therefore which believe is the [16] preciousness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

[1] Gr. *unto.* [2] Gr. *in.* [3] Or, *Holy Spirit* [4] Gr. *is being brought.* [5] Or, *like the Holy One which called you* [6] Many ancient authorities read *from a clean heart.* [7] Or, *God who liveth* [8] Gr. *saying.* [9] Or, *malice* [10] Gr. *reasonable.* [11] Or, *honourable* [12] Or, *a spiritual house for a holy priesthood* [13] Or, *a scripture* [14] Or, *it* [15] Or, *In your sight* [16] Or, *honour*

A stone of stumbling, and a rock of offence;
[1] for they [2] stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are an elect race, a royal priesthood, a holy nation, a people for *God's* own possession, that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: 10 which in time past were no people, but now are the people of God: which had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; 12 having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation.

13 Be subject to every [3] ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 or unto governors, as sent [4] by him for vengeance on evil-doers and for praise to them that do well. 15 For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: 16 as free, and not [5] using your freedom for a cloke of [6] wickedness, but as bondservants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 [7] Servants, *be* in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is [8] acceptable, if for conscience [9] toward God a man endureth griefs, suffering wrongfully. 20 For what glory is it, if, when ye sin, and are buffeted *for it*, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye shall take it patiently, this is [8] acceptable with God. 21 For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: 22 who did no sin, neither was guile found in his mouth: 23 who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [10] *himself* to him that judgeth righteously: 24 who his own self [11] bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose [12] stripes ye were healed. 25 For ye were going astray like sheep; but are now returned unto the Shepherd and [13] Bishop of your souls.

3: 1 In like manner, ye wives, *be* in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the [14] behaviour of their wives; 2 beholding your chaste [14] behaviour *coupled* with fear. 3 Whose *adorning* let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; 4 but *let it be* the hidden man of the heart, in the incorruptible *apparel* of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own [15] husbands: 6 as Sarah obeyed Abraham, calling him lord: whose children ye now are, if ye do well, and are not [16] put in fear by any terror.

7 Ye husbands, in like manner, dwell with *your wives* according to know-

[1] Gr. *who.* [2] Or, *stumble, being disobedient to the word* [3] Gr. *creation.* [4] Gr. *through.* [5] Gr. *having.* [6] Or, *malice* [7] Gr. *Household-servants.* [8] Gr. *grace.* [9] Gr. *of.* [10] Or, his cause [11] Or, *carried up . . . to the tree* [12] Gr. *bruise.* [13] Or, *Overseer* [14] Or, *manner of life* [15] Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid* [16] Or, *afraid with*

ledge, giving honour [1] unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

8 Finally, *be* ye all likeminded, [2] compassionate, loving as brethren, tenderhearted, humbleminded: 9 not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. 10 For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

13 And who is he that will harm you, if ye be zealous of that which is good? 14 But and if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled; 15 but sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: 16 having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. 17 For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. 18 Because Christ also [3] suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; 19 in which also he went and preached unto the spirits in prison, 20 which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, [4] wherein few, that is, eight souls, were saved through water: 21 which also [5] after a true likeness doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the [6] interrogation of a good conscience toward God, through the resurrection of Jesus Christ; 22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

4: 1 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same [7] mind; for he that hath suffered in the flesh hath ceased [8] from sin; 2 that [9] ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. 3 For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, winebibbings, revellings, carousings, and abominable idolatries: 4 wherein they think it strange that ye run not with *them* into the same [10] excess of riot, speaking evil of *you*: 5 who shall give account to him that is ready to judge the quick and the dead. 6 For unto this end [11] was the gospel preached even

[1] Gr. *unto the female vessel, as weaker.* [2] Gr. *sympathetic.* [3] Many ancient authorities read *died.* [4] Or, *into which few, that is, eight souls, were brought safely through water* [5] Or, *in the antitype* [6] Or, *inquiry* Or, *appeal* [7] Or, *thought* [8] Some ancient authorities read *unto sins.* [9] Or, *he no longer . . . his time* [10] Or, *flood* [11] Or, *were the good tidings preached*

to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore of sound mind, and be sober unto [1] prayer: 8 above all things being fervent in your love among yourselves; for love covereth a multitude of sins: 9 using hospitality one to another without murmuring: 10 according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; 11 if any man speaketh, *speaking* as it were oracles of God; if any man ministereth, *ministering* as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion [2] for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: 13 but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. 14 If ye are reproached [3] for the name of Christ, blessed *are ye;* because the *Spirit* of glory and the Spirit of God resteth upon you. 15 For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; 16 but if *a man suffer* as a Christian, let him not be ashamed; but let him glorify God in this name. 17 For the time *is come* for judgement to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? 18 And if the righteous is scarcely saved, where shall the ungodly and sinner appear? 19 Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.

5: 1 The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: 2 Tend the flock of God which is among you, [4] exercising the oversight, not of constraint, but willingly, [5] according unto God; nor yet for filthy lucre, but of a ready mind; 3 neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. 4 And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. 5 [6] Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. 6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; 7 casting all your anxiety upon him, because he careth for you. 8 Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 whom withstand stedfast in [7] your faith, knowing that the same sufferings are [8] accomplished in your [9] brethren who are in the world. 10 And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself [10] perfect, stablish, strengthen [11] you. 11 To him *be* the dominion [2] for ever and ever. Amen.

[1] Gr. *prayers.* [2] Gr. *unto the ages of the ages.* [3] Gr. *in.* [4] Some ancient authorities omit *exercising the oversight.* [5] Some ancient authorities omit *according unto God.* [6] Or, *Likewise . . . elder; yea, all of you one to another Gird yourselves with humility* [7] Or, *the* [8] Gr. *being accomplished.* [9] Gr. *brotherhood.* [10] Or, *restore* [11] Many ancient authorities add *settle.*

12 By Silvanus, [1] our faithful brother, as I account *him*, I have written unto you briefly, exhorting, and testifying that this is the true grace of God: stand ye fast therein. 13 [2] She that is in Babylon, elect together with *you*, saluteth you; and *so doth* Mark my son. 14 Salute one another with a kiss of love.

Peace be unto you all that are in Christ.

§73. THE LETTER OF JUDE.

1 Judas, a [3] servant of Jesus Christ, and brother of James, [4] to them that are called, beloved in God the Father, and kept for Jesus Christ: 2 Mercy unto you and peace and love be multiplied.

3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. 4 For there are certain men crept in privily, *even* they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying [5] our only Master and Lord, Jesus Christ.

5 Now I desire to put you in remembrance, though ye know all things once for all, how that [6] the Lord, having saved a people out of the land of Egypt, [7] afterward destroyed them that believed not. 6 And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgement of the great day. 7 Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth [8] as an example, suffering the punishment of eternal fire. 8 Yet in like manner these also in their dreamings defile the flesh, and set at nought dominion, and rail at [9] dignities. 9 But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. 10 But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they [10] destroyed. 11 Woe unto them! for they went in the way of Cain, and [11] ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. 12 These are they who are [12] hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; 13 wild waves of the sea, foaming out their own [13] shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. 14 And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with [14] ten thousands of his holy ones, 15 to execute judgement upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the

[1] Gr. *the*. [2] That is, The church, or, The sister. [3] Gr. *bondservant*. [4] Or, *to them that are beloved in God the Father, and kept for Jesus Christ* being *called* [5] Or, *the only Master, and our Lord Jesus Christ* [6] Many very ancient authorities read *Jesus*. [7] Gr. *the second time*. [8] Or, *as an example of eternal fire, suffering punishment* [9] Gr. *glories*. [10] Or, *corrupted* [11] Or, *cast themselves away through* [12] Or, *spots* [13] Gr. *shames*. [14] Gr. *his holy myriads*.

hard things which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling *words*), shewing respect of persons for the sake of advantage.

17 But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; 18 how that they said to you, In the last time there shall be mockers, walking after [1] their own ungodly lusts. 19 These are they who make separations, [2] sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, 21 keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 [3] And on some have mercy, [4] who are in doubt; 23 and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

24 Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, 25 to the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and [5] for evermore. Amen.

§74. PETER'S SECOND LETTER.

1:1 [6] Simon Peter, a [7] servant and apostle of Jesus Christ, to them that have obtained [8] a like precious faith with us in the righteousness of [9] our God and Saviour Jesus Christ: 2 Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; 3 seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us [10] by his own glory and virtue; 4 whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of [11] the divine nature, having escaped from the corruption that is in the world by lust. 5 Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; 6 and in *your* knowledge [12] temperance; and in *your* [12] temperance patience; and in *your* patience godliness; 7 and in *your* godliness love of the brethren; and in *your* love of the brethren love. 8 For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. 9 For he that lacketh these things is blind, [13] seeing only what is near, having forgotten the cleansing from his old sins. 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: 11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I shall be ready always to put you in remembrance of these things, though ye know them, and are established in the truth which is with

[1] Gr. *their own lusts of ungodlinesses.* [2] Or, *natural* Or, *animal* [3] The Greek text in this passage (*And . . . fire*) is somewhat uncertain. [4] Or, *while they dispute* with you [5] Gr. *unto all the ages.* [6] Many ancient authorities read *Symeon.* [7] Gr. *bond-servant.* [8] Gr. *an equally precious.* [9] Or, *our God and* the *Saviour* [10] Some ancient authorities read *through glory and virtue.* [11] Or, *a* [12] Or, *self-control* [13] Or, *closing his eyes*

you. 13 And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. 15 Yea, I will give diligence that at every time ye may be able after my [1] decease to call these things to remembrance. 16 For we did not follow cunningly devised fables, when we made known unto you the power and [2] coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. 17 For he [3] received from God the Father honour and glory, when there [4] came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: 18 and this voice we *ourselves* heard [5] come out of heaven, when we were with him in the holy mount. 19 And we have the word of prophecy *made* more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a [6] dark place, until the day dawn, and the day-star arise in your hearts: 20 knowing this first, that no prophecy of scripture is of [7] private interpretation. 21 For no prophecy ever [8] came by the will of man: but men spake from God, being moved by the [9] Holy Ghost.

2 : 1 But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in [10] destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. 2 And many shall follow their lascivious doings; by reason of whom the way of the truth shall be evil spoken of. 3 And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not. 4 For if God spared not angels when they sinned, but [11] cast them down to [12] hell, and committed them to [13] pits of darkness, to be reserved unto judgement: 5 and spared not the ancient world, but preserved Noah with seven others, [14] a preacher of righteousness, when he brought a flood upon the world of the ungodly; 6 and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; 7 and delivered righteous Lot, sore distressed by the lascivious life of the wicked 8 (for that righteous man dwelling among them, in seeing and hearing, [15] vexed *his* righteous soul from day to day with *their* lawless deeds): 9 the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgement; 10 but chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, selfwilled, they tremble not to rail at [16] dignities: 11 whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. 12 But these, as creatures without reason, born [17] mere animals [18] to be taken and destroyed, railing in matters whereof they are ignorant, shall in their [19] destroying surely be destroyed, 13 suffering wrong as the hire of wrong-doing; *men* that count it pleasure to revel in the day-time, spots and blemishes, revelling in their [20] love-feasts while they feast with you; 14 having eyes full of [21] adultery, and

[1] Or, *departure* [2] Gr. *presence.* [3] Gr. *having received.* [4] Gr. *was brought . . . by the majestic glory.* [5] Gr. *brought.* [6] Gr. *squalid.* [7] Or, *special* [8] Gr. *was brought.* [9] Or, *Holy Spirit* [10] Or, *sects of perdition* [11] Or, *cast them into dungeons* [12] Gr. *Tartarus.* [13] Some ancient authorities read *chains.* [14] Gr. *a herald.* [15] Gr. *tormented.* [16] Gr. *glories.* [17] Gr. *natural.* [18] Or, *to take and to destroy* [19] Or, *corruption* [20] Many ancient authorities read *deceivings.* [21] Gr. *an adulteress.*

that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; 15 forsaking the right way, they went astray, having followed the way of Balaam the *son* of [1]Beor, who loved the hire of wrong-doing; 16 but he was rebuked for his own transgression: a dumb ass spake with man's voice and stayed the madness of the prophet. 17 These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. 18 For, uttering great swelling *words* of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; 19 promising them liberty, while they themselves are bondservants of corruption; for of [2]whom a man is overcome, of the same is he also brought into bondage. 20 For if, after they have escaped the defilements of the world through the knowledge of [3]the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. 21 For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them. 22 It has happened unto them according to the true proverb, The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.

3: 1 This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; 2 that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: 3 knowing this first, that [4]in the last days mockers shall come with mockery, walking after their own lusts, 4 and saying, Where is the promise of his [5]coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. 5 For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and [6]amidst water, by the word of God; 6 by which means the world that then was, being overflowed with water, perished: 7 but the heavens that now are, and the earth, by the same word have been [7]stored up for fire, being reserved against the day of judgement and destruction of ungodly men.

8 But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to youward, not wishing that any should perish, but that all should come to repentance. 10 But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the [8]elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be [9]burned up. 11 Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, 12 looking for and [10]earnestly desiring the [5]coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the [8]elements shall melt with fervent heat? 13 But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

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[1] Many ancient authorities read *Bosor.* [2] Or, *what* [3] Many ancient authorities read *our.* [4] Gr. *in the last of the days.* [5] Gr. *presence.* [6] Or, *through* [7] Or, *stored with fire* [8] Or, *heavenly bodies* [9] The most ancient manuscripts read *discovered.* [10] Or, *hastening*

14 Wherefore, beloved, seeing that ye look for these things, give diligence
that ye may be found in peace, without spot and blameless in his sight.
15 And account that the longsuffering of our Lord is salvation; even as our
beloved brother Paul also, according to the wisdom given to him, wrote unto
you; 16 as also in all *his* epistles, speaking in them of these things; wherein
are some things hard to be understood, which the ignorant and unstedfast
wrest, as *they do* also the other scriptures, unto their own destruction. 17 Ye
therefore, beloved, knowing *these things* beforehand, beware lest, being car-
ried away with the error of the wicked, ye fall from your own stedfastness.
18 But grow in the grace and knowledge of our Lord and Saviour Jesus
Christ. To him *be* the glory both now and [1] for ever. Amen.

§75. THE ANONYMOUS LETTER TO THE HEBREWS.

1: 1 God, having of old time spoken unto the fathers in the prophets by
divers portions and in divers manners, 2 hath at the end of these days spoken
unto us in [2] *his* Son, whom he appointed heir of all things, through whom also
he made the [3] worlds; 3 who being the effulgence of his glory, and [4] the very
image of his substance, and upholding all things by the word of his power,
when he had made purification of sins, sat down on the right hand of the
Majesty on high; 4 having become by so much better than the angels, as he
hath inherited a more excellent name than they. 5 For unto which of the
angels said he at any time,

Thou art my Son,
This day have I begotten thee?

and again,

I will be to him a Father,
And he shall be to me a Son?

6 [5] And when he again [6] bringeth in the firstborn into [7] the world he saith,
And let all the angels of God worship him. 7 And of the angels he saith,

Who maketh his angels [8] winds,
And his ministers a flame of fire:

8 but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [9] thy kingdom.
9 Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.

10 And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
11 They shall perish; but thou continuest:
And they all shall wax old as doth a garment;

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[1] Gr. *unto the day of eternity.* [2] Gr. *a Son.* [3] Gr. *ages.* [4] Or, *the impress of his substance* [5] Or, *And again, when he bringeth in* [6] Or, *shall have brought in* [7] Gr. *the inhabited earth.* [8] Or, *spirits* [9] The two oldest Greek manuscripts read *his.*

12 And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.
13 But of which of the angels hath he said at any time,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?
14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

2: 1 Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away *from them.* 2 For if the word spoken through angels proved stedfast, and every transgression and disobedience received a just recompense of reward; 3 how shall we escape, if we neglect so great salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; 4 God also bearing witness with them, both by signs and wonders, and by manifold powers, and by [1] gifts of the [2] Holy Ghost, according to his own will.

5 For not unto angels did he subject [3] the world to come, whereof we speak. 6 But one hath somewhere testified, saying,
What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7 Thou madest him [4] a little lower than the angels;
Thou crownedst him with glory and honour,
[5] And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under his feet.
For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. 9 But we behold him who hath been made [4] a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man.* 10 For it became him, for whom are all things, and through whom are all things, [6] in bringing many sons unto glory, to make the [7] author of their salvation perfect through sufferings. 11 For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 saying,
I will declare thy name unto my brethren,
In the midst of the [8] congregation will I sing thy praise.
13 And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. 14 Since then the children are sharers in [9] flesh and blood, he also himself in like manner partook of the same; that through death he [10] might bring to nought him that [11] had the power of death, that is, the devil; 15 and [10] might deliver all them who through fear of death were all their lifetime subject to bondage. 16 For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. 17 Wherefore it behoved him in all things to be made like unto his brethren, that he might

[1] Gr. *distributions.* [2] Or, *Holy Spirit*: and so throughout this book. [3] Gr. *the inhabited earth.* [4] Or, *for a little while lower* [5] Many authorities omit *And didst . . . hands.* [6] Or, *having brought* [7] Or, *captain* [8] Or, *church* [9] Gr. *blood and flesh.* [10] Or, *may* [11] Or, *hath*

be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. 18 [1] For [2] in that he himself hath suffered being tempted, he is able to succour them that are tempted.

3: 1 Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; 2 who was faithful to him that [3] appointed him, as also was Moses in all [4] his house. 3 For he hath been counted worthy of more glory than Moses, by so much as he that [5] built the house hath more honour than the house. 4 For every house is [6] builded by some one; but he that [5] built all things is God. 5 And Moses indeed was faithful in all [4] his house as a servant, for a testimony of those things which were afterward to be spoken; 6 but Christ as a son, over [4] his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end. 7 Wherefore, even as the Holy Ghost saith,

To-day if ye shall hear his voice,
8 Harden not your hearts, as in the provocation,
Like as in the day of the temptation in the wilderness,
9 [6] Wherewith your fathers tempted *me* by proving *me*,
And saw my works forty years.
10 Wherefore I was displeased with this generation,
And said, They do alway err in their heart:
But they did not know my ways;
11 As I sware in my wrath,
[7] They shall not enter into my rest.

12 Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: 13 but exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin: 14 for we are become partakers [8] of Christ, if we hold fast the beginning of our confidence firm unto the end: 15 while it is said,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.

16 For who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses? 17 And with whom was he displeased forty years? was it not with them that sinned, whose [9] carcases fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that were disobedient? 19 And we see that they were not able to enter in because of unbelief.

4: 1 Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. 2 For indeed we have had [10] good tidings preached unto us, even as also they: but the word of hearing did not profit them, because [11] they were not united by faith with them that heard. 3 [12] For we which have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
[7] They shall not enter into my rest:

[1] Or, *For having been himself tempted in that wherein he hath suffered* [2] Or, *wherein* [3] Gr. *made.* [4] That is, *God's house.* See Num. xii. 7. [5] Or, *established* [6] Or, *where* [7] Gr. *If they shall enter.* [8] Or, *with* [9] Gr. *limbs.* [10] Or, *a gospel* [11] Some ancient authorities read *it was.* [12] Some ancient authorities read *We therefore.*

although the works were finished from the foundation of the world. 4 For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works; 5 and in this *place* again,

[1] They shall not enter into my rest.

6 Seeing therefore it remaineth that some should enter thereinto, and they to whom [2] the good tidings were before preached failed to enter in because of disobedience, 7 he again defineth a certain day, [3] saying in David, after so long a time, To-day, as it hath been before said,

To-day if ye shall hear his voice,
Harden not your hearts.

8 For if [4] Joshua had given them rest, he would not have spoken afterward of another day. 9 There remaineth therefore a sabbath rest for the people of God. 10 For he that is entered into his rest hath himself also rested from his works, as God did from his. 11 Let us therefore give diligence to enter into that rest, that no man fall [5] after the same example of disobedience. 12 For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. 13 And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.

14 Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are, yet* without sin. 16 Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.

5: 1 For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: 2 who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; 3 and by reason thereof is bound, as for the people, so also for himself, to offer for sins. 4 And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. 5 So Christ also glorified not himself to be made a high priest, but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

6 as he saith also in another *place*,

Thou art a priest for ever
After the order of Melchizedek.

7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him [6] from death, and having been heard for his godly fear, 8 though he was a Son, yet learned obedience by the things which he suffered; 9 and having been made perfect, he became unto all them that obey him the [7] author of eternal salvation; 10 named of God a high priest after the order of Melchizedek.

[1] Gr. *If they shall enter.* [2] Or, *the gospel was* [3] Or, *To-day, saying in David, after so long a time, as it hath been &c.* [4] Gr. *Jesus.* [5] Or, *into* Gr. *in.* [6] Or, *out of* [7] Gr. *cause.*

11 Of [1] whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing. 12 For when by reason of the time ye ought to be teachers, ye have need again [2] that some one teach you the rudiments of the [3] first principles of the oracles of God; and are become such as have need of milk, and not of solid food. 13 For every one that partaketh of milk is without experience of the word of righteousness; for he is a babe. 14 But solid food is for [4] fullgrown men, *even* those who by reason of use have their senses exercised to discern good and evil.

6: 1 Wherefore let us [5] cease to speak of the first principles of Christ, and press on unto [6] perfection; not laying again a foundation of repentance from dead works, and of faith toward God, 2 [7] of the teaching of [8] baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement. 3 And this will we do, if God permit. 4 For as touching those who were once enlightened [9] and tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 and [10] tasted the good word of God, and the powers of the age to come, 6 and *then* fell away, it is impossible to renew them again unto repentance; [11] seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: 8 but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that [12] accompany salvation, though we thus speak: 10 for God is not unrighteous to forget your work and the love which ye shewed toward his name, in that ye ministered unto the saints, and still do minister. 11 And we desire that each one of you may shew the same diligence unto the [13] fulness of hope even to the end: 12 that ye be not sluggish, but imitators of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, since he could swear by none greater, he sware by himself, 14 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And thus, having patiently endured, he obtained the promise. 16 For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. 17 Wherein God, being minded to shew more abundantly unto the heirs of the promise the immutability of his counsel, [14] interposed with an oath: 18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; 19 which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; 20 whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek.

7: 1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him,

[1] Or, *which* [2] Or, *that* one *teach you which* be *the rudiments* [3] Gr. *beginning.* [4] Or, *perfect* [5] Gr. *leave the word of the beginning of Christ.* [6] Or, *full growth* [7] Some ancient authorities read, even *the teaching of.* [8] Or, *washings* [9] Or, *having both tasted of . . . and being made . . . and having tasted &c.* [10] Or, *tasted the word of God that it is good* [11] Or, *the while* [12] Or, *are near to* [13] Or, *full assurance* [14] Gr. *mediated,*

2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; 3 without father, without mother, without genealogy, having neither beginning of days, nor end of life, but made like unto the Son of God), abideth a priest continually.

4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. 7 But without any dispute the less is blessed of the better. 8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. 9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; 10 for he was yet in the loins of his father, when Melchizedek met him.

11 Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need *was there* that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also [1] of the law. 13 For he of whom these things are said [2] belongeth to another tribe, from which no man hath given attendance at the altar. 14 For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests. 15 And *what we say* is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, 16 who hath been made, not after the law of a carnal commandment, but after the power of an [3] endless life: 17 for it is witnessed *of him*,

Thou art a priest for ever
After the order of Melchizedek.

18 For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness 19 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. 20 And inasmuch as *it is* not without the taking of an oath 21 (for they indeed have been made priests without an oath; but he with an oath [4] by him that saith [5] of him,

The Lord sware and will not repent himself,
Thou art a priest for ever);

22 by so much also hath Jesus become the surety of a better [6] covenant. 23 And they indeed have been made priests many in number, because that by death they are hindered from continuing: 24 but he, because he abideth for ever, [7] hath his priesthood [8] unchangeable. 25 Wherefore also he is able to save [9] to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, holy, guileless, undefiled, separated

[1] Or, *of law* [2] Gr. *hath partaken of.* See ch. ii. 14. [3] Gr. *indissoluble.* [4] Or, *through* [5] Or, *unto* [6] Or, *testament* [7] Or, *hath a priesthood that doth not pass to another* [8] Or, *inviolable* [9] Gr. *completely.*

from sinners, and made higher than the heavens; 27 who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. 28 For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore.

8: 1 [1]Now [2]in the things which we are saying the chief point *is this*: We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, 2 a minister of [3]the sanctuary, and of the true tabernacle, which the Lord pitched, not man. 3 For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. 4 Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law; 5 who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to [4]make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. 6 But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better [5]covenant, which hath been enacted upon better promises. 7 For if that first *covenant* had been faultless, then would no place have been sought for a second. 8 For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will [6]make a new [7]covenant with the house of Israel and with the house of Judah;
9 Not according to the [7]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [7]covenant,
And I regarded them not, saith the Lord.
10 For this is the [7]covenant that [8]I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.

9: 1 Now even the first *covenant* had ordinances of divine service, and its sanctuary, *a sanctuary* of this world. 2 For there was a tabernacle prepared,

[1] Or, *Now to sum up what we are saying: We have &c.* [2] Gr. *upon.* [3] Or, *holy things* [4] Or, *complete* [5] Or, *testament* [6] Gr. *accomplish.* [7] Or, *testament* [8] Gr. *I will covenant.*

the first, wherein [1] *were* the candlestick, and the table, and [2] the shewbread; which is called the Holy place. 3 And after the seond veil, the tabernacle which is called the Holy of holies; 4 having a golden [3] censer, and the ark of the covenant overlaid round about with gold, wherein [4] *was* a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; 5 and above it cherubim of glory overshadowing [5] the mercy-seat; of which things we cannot now speak severally. 6 Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; 7 but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the [6] errors of the people: 8 the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; 9 which *is* a parable for the time *now* present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, 10 *being* only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation.

11 But Christ having come a high priest of [7] the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse [8] your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of a new [9] covenant, that a death having taken place for the redemption of the transgressions that were under the first [9] covenant, they that have been called may receive the promise of the eternal inheritance. 16 For where a [9] testament is, there must of necessity [10] be the death of him that made it. 17 For a [9] testament is of force [11] where there hath been death: [12] for doth it ever avail while he that made it liveth? 18 Wherefore even the first *covenant* hath not been dedicated without blood. 19 For when every commandment had been spoken by Moses unto all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, 20 saying, This is the blood of the [9] covenant which God commanded to you-ward. 21 Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. 22 And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission.

23 It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before

[1] Or, are [2] Gr. *the setting forth of the loaves.* [3] Or, *altar of incense* [4] Or, is [5] Gr. *the propitiatory.* [6] Gr. *ignorances.* [7] Some ancient authorities read *the good things that are come.* [8] Many ancient authorities read *our.* [9] The Greek word here used signifies both *covenant* and *testament.* [10] Gr. *be brought.* [11] Gr. *over the dead.* [12] Or, *for it doth never . . . liveth*

the face of God for us: 25 nor yet that he should offer himself often; as the high priest entereth into the holy place year by year with blood not his own; 26 else must he often have suffered since the foundation of the world: but now once at the [1] end of the ages hath he been manifested to put away sin [2] by the sacrifice of himself. 27 And inasmuch as it is [3] appointed unto men once to die, and after this *cometh* judgement; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation.

10: 1 For the law having a shadow of the good *things* to come, not the very image of the things, [4] they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. 2 Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? 3 But in those *sacrifices* there is a remembrance made of sins year by year. 4 For it is impossible that the blood of bulls and goats should take away sins. 5 Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not.
But a body didst thou prepare for me:
6 In whole burnt offerings and *sacrifices* for sin thou hadst no pleasure:
7 Then said I, Lo, I am come
(In the roll of the book it is written of me)
To do thy will, O God.

8 Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), 9 then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. 10 [5] By which will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 And every [6] priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: 12 but he, when he had offered one sacrifice for [7] sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made the footstool of his feet. 14 For by one offering he hath perfected for ever them that are sanctified. 15 And the Holy Ghost also beareth witness to us: for after he hath said,

16 This is the [8] covenant that [9] I will make with them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

17 And their sins and their iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, 20 by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; 21 and *having* a great priest over the house of God; 22 let us draw near with a true heart in [10] fulness of

[1] Or, *consummation* [2] Or, *by his sacrifice* [3] Gr. *laid up for.* [4] Some ancient authorities read *it can.* [5] Or, *In* [6] Some ancient authorities read *high priest.* [7] Or, *sins, for ever sat down &c.* [8] Or, *testament* [9] Gr. *I will covenant.* [10] Or, *full assurance*

faith, having our hearts sprinkled from an evil [1] conscience, and our body washed with pure water: 23 let us hold fast the confession of our hope that it waver not; for he is faithful that promised: 24 and let us consider one another to provoke unto love and good works; 25 not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another*; and so much the more, as ye see the day drawing nigh.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, 27 but a certain fearful expectation of judgement, and a [2] fierceness of fire which shall devour the adversaries. 28 A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses: 29 of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, [3] an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; 33 partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. 34 For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing [4] that [5] ye yourselves have a better possession and an abiding one. 35 Cast not away therefore your boldness, which hath great recompense of reward. 36 For ye have need of patience, that, having done the will of God, ye may receive the promise.

37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [6] my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.

39 But we are not [7] of them that shrink back unto perdition; but of them that have faith unto the [8] saving of the soul.

11: 1 Now faith is [9] the assurance of *things* hoped for, the [10] proving of things not seen. 2 For therein the elders had witness borne to them. 3 By faith we understand that the [11] worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, [12] God bearing witness [13] in respect of his gifts: and through it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: 6 and without faith it is impossible to be well-pleasing *unto him*: for he that cometh to

[1] Or, *conscience: and having our body washed with pure water, let us hold fast* [2] Or, *jealousy* [3] Gr. *a common thing.* [4] Or, *that ye have your own selves for a better possession* [5] Some ancient authorities read *ye have for yourselves a better possession.* [6] Some ancient authorities read *the righteous one.* [7] Gr. *of shrinking back . . . but of faith.* [8] Or, *gaining* [9] Or, *the giving substance to* [10] Or, *test* [11] Gr. *ages.* [12] The Greek text in this clause is somewhat uncertain. [13] Or, *over his gifts*

God must believe that he is, and *that* he is a rewarder of them that seek after him. 7 By faith Noah, being warned *of God* concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and became heir of the righteousness which is according to faith. 8 By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. 9 By faith he became a sojourner in the land of promise, as in a *land* not his own, [1] dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: 10 for he looked for the city which hath the foundations, whose [2] builder and maker is God. 11 By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised: 12 wherefore also there sprang of one, and him as good as dead, *so many* as the stars of heaven in multitude, and as the sand, which is by the sea shore, innumerable.

13 These all died [3] in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. 14 For they that say such things make it manifest that they are seeking after a country of their own. 15 And if indeed they had been mindful of that *country* from which they went out, they would have had opportunity to return. 16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

17 By faith Abraham, being tried, [4] offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten *son*; 18 *even he* [5] to whom it was said, In Isaac shall thy seed be called: 19 accounting that God *is* able to raise up, even from the dead; from whence he did also in a parable receive him back. 20 By faith Isaac blessed Jacob and Esau, even concerning things to come. 21 By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff. 22 By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; 26 accounting the reproach of [6] Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 By faith he [7] kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. 30 By faith the walls of Jericho fell down, after they had been compassed about for seven days. 31 By faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace. 32 And what shall I more say? for the time will fail me if I tell of Gideon, Barak,

[1] Or, *having taken up his abode in tents* [2] Or, *architect* [3] Gr. *according to.* [4] Gr. *hath offered up.* [5] Or, *of* [6] Or, *the Christ* [7] Or, *instituted* Gr. *hath made.*

Samson, Jephthah; of David and Samuel and the prophets: 33 who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. 35 Women received their dead by a resurrection: and others were [1] tortured, not accepting [2] their deliverance; that they might obtain a better resurrection: 36 and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: 37 they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated 38 (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. 39 And these all, having had witness borne to them through their faith, received not the promise, 40 God having [3] provided some better thing concerning us, that apart from us they should not be made perfect.

12: 1 Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside [4] every weight, and the sin which [5] doth so easily beset us, and let us run with patience the race that is set before us, 2 looking unto Jesus the [6] author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. 3 For consider him that hath endured such gainsaying of sinners against [7] themselves, that ye wax not weary, fainting in your souls. 4 Ye have not yet resisted unto blood, striving against sin: 5 and ye have forgotten the exhortation, which reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [8] It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom *his* father chasteneth not? 8 But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. 9 Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [9] spirits, and live? 10 For they verily for a few days chastened *us* as seemed good to them; but he for *our* profit, that *we* may be partakers of his holiness. 11 All chastening seemeth for the present to be not joyous, but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, *even the fruit* of righteousness. 12 Wherefore [10] lift up the hands that hang down, and the palsied knees; 13 and make straight paths for your feet, that that which is lame be not [11] turned out of the way, but rather be healed.

14 Follow after peace with all men, and the sanctification without which no man shall see the Lord: 15 looking carefully [12] lest *there be* any man that [13] falleth short of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby the many be defiled; 16 [12] lest *there be* any fornicator,

[1] Or, *beaten to death* [2] Gr. *the redemption.* [3] Or, *foreseen* [4] Or, *all cumbrance* [5] Or, *doth closely cling to us* Or, *is admired of many* [6] Or, *captain* [7] Many authorities, some ancient, read *himself.* [8] Or, *Endure unto chastening* [9] Or, *our spirits* [10] Gr. *make straight.* [11] Or, *put out of joint* [12] Or, *whether* [13] Or, *falleth back from*

or profane person, as Esau, who for one mess of meat sold his own birthright. 17 For ye know that even when he afterward desired to inherit the blessing, he was rejected (for he found no place of repentance), though he sought it diligently with tears.

18 For ye are not come unto [1] *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: 20 for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; 21 and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake: 22 but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, [2] and to [3] innumerable hosts of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 and to Jesus the mediator of a new [4] covenant, and to the blood of sprinkling that speaketh better [5] than *that of* Abel. 25 See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him [6] that *warneth* from heaven: 26 whose voice then shook the earth: but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. 27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. 28 Wherefore, receiving a kingdom that cannot be shaken, let us have [7] grace, whereby we may offer service well-pleasing to God with [8] reverence and awe: 29 for our God is a consuming fire.

13: 1 Let love of the brethren continue. 2 Forget not to shew love unto strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; them that are evil entreated, as being yourselves also in the body. 4 *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled: for fornicators and adulterers God will judge. 5 [9] Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. 6 So that with good courage we say,

The Lord is my helper; I will not fear:
What shall man do unto me?

7 Remember them that had the rule over you, which spake unto you the word of God; and considering the issue of their [10] life, imitate their faith. 8 Jesus Christ *is* the same yesterday and to-day, *yea* and [11] for ever. 9 Be not carried away by divers and strange teachings: for it is good that the heart be stablished by grace; not by meats, wherein they that [12] occupied themselves were not profited. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the holy place [13] by the high priest *as an offering* for sin, are

[1] Or, *a palpable and kindled fire* [2] Or, *and to innumerable hosts, the general assembly of angels, and the church &c.* [3] Gr. *myriads of angels.* [4] Or, *testament* [5] Or, *than Abel* [6] Or, *that is from heaven* [7] Or, *thankfulness* [8] Or, *godly fear* [9] Gr. Let *your turn* of mind be *free.* [10] Gr. *manner of life.* [11] Gr. *unto the ages.* [12] Gr. *walked.* [13] Gr. *through.*

burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. 13 Let us therefore go forth unto him without the camp, bearing his reproach. 14 For we have not here an abiding city, but we seek after *the city* which is to come. 15 Through him [1] then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17 Obey them that have the rule over you, and submit *to them*: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with [2] grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have a good conscience, desiring to live honestly in all things. 19 And I exhort *you* the more exceedingly to do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from the dead the great shepherd of the sheep [3] with the blood of the eternal covenant, *even* our Lord Jesus, 21 make you perfect in every good [4] thing to do his will, working in [5] us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory [6] for ever and ever. Amen.

22 But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. 23 Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen.

§76. THE REVELATION OF JOHN.

1: 1 The Revelation of Jesus Christ, which God [7] gave him to shew unto his [8] servants, *even* the things which must shortly come to pass: and he sent and signified [9] *it* by his angel unto his servant John; 2 who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand.

4 John to the seven churches which are in Asia: Grace to you and peace, from him which is and which was and [10] which is to come; and from the seven Spirits which are before his throne; 5 and from Jesus Christ, *who is* the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and [11] loosed us from our sins [12] by his blood; 6 and he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion [13] for ever and ever. Amen. 7 Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

[1] Some ancient authorities omit *then*. [2] Gr. *groaning*. [3] Or, *by* Gr. *in*. [4] Many ancient authorities read *work*. [5] Many ancient authorities read *you*. [6] Gr. *unto the ages of the ages*. [7] Or, *gave unto him, to shew unto his servants the things &c.* [8] Gr. *bondservants*: and so throughout this book. [9] Or, them [10] Or, *which cometh* [11] Many authorities, some ancient, read *washed*. [12] Gr. *in*. [13] Gr. *unto the ages of the ages*. Many ancient authorities omit *of the ages*.

8 I am the Alpha and the Omega, saith [1] the Lord God, [2] which is and which was and [3] which is to come, the Almighty.

9 I John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. 10 I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, 11 What thou seest, write in a book, and send *it* to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice which spake with me. And having turned I saw seven golden [4] candlesticks; 13 and in the midst of the [4] candlesticks one like unto [5] a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. 14 And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire; 15 and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. 16 And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, 18 and the Living one; and I [6] was dead, and behold, I am alive [7] for ever more, and I have the keys of death and of Hades. 19 Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; 20 the mystery of the seven stars which thou sawest [8] in my right hand, and the seven golden [4] candlesticks. The seven stars are the angels of the seven churches: and the seven [4] candlesticks are seven churches.

2: 1 To the angel of the church in Ephesus write;

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden [4] candlesticks: 2 I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; 3 and thou hast patience and didst bear for my name's sake, and hast not grown weary. 4 But I have *this* against thee, that thou didst leave thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy [9] candlestick out of its place, except thou repent. 6 But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the [10] Paradise of God.

8 And to the angel of the church in Smyrna write;

These things saith the first and the last, which [6] was dead, and lived *again*: 9 I know thy tribulation, and thy poverty (but thou art rich), and the [11] blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. 10 Fear not the things which thou art about to suffer: behold, the

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[1] Or, *the Lord, the God* [2] Or, *he which* [3] Or, *which cometh* [4] Gr. *lamp-stands.* [5] Or, *the Son of man.* [6] Gr. *became.* [7] Gr. *unto the ages of the ages.* [8] Gr. *upon.* [9] Gr. *lamp-stand.* [10] Or, *garden*: as in Gen. ii. 8. [11] Or, *reviling*

devil is about to cast some of you into prison, that ye may be tried; [1] and ye shall have [2] tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. 11 He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Pergamum write;

These things saith he that hath the sharp two-edged sword: 13 I know where thou dwellest, *even* where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days [3] of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. 15 So hast thou also some that hold the teaching of the Nicolaitans in like manner. 16 Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

18 And to the angel of the church in Thyatira write;

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass: 19 I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. 20 But I have *this* against thee, that thou sufferest [4] the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. 21 And I gave her time that she should repent; and she willeth not to repent of her fornication. 22 Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of [5] her works. 23 And I will kill her children with [6] death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto each one of you according to your works. 24 But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. 25 Howbeit that which ye have, hold fast till I come. 26 And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: 27 and he shall rule them with a rod of [7] iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: 28 and I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith to the churches.

3: 1 And to the angel of the church in Sardis write;

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art

[1] Some ancient authorities read *and may have*. [2] Gr. *a tribulation of ten days*. [3] The Greek text here is somewhat uncertain. [4] Many authorities, some ancient, read *thy wife*. [5] Many ancient authorities read *their*. [6] Or, *pestilence* [7] Or, *iron; as vessels of the potter, are they broken*

dead. 2 Be thou watchful, and stablish the things that remain, which were ready to die: for I have [1]found no works of thine fulfilled before my God. 3 Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy. 5 He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith to the churches.

7 And to the angel of the church in Philadelphia write;

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth: 8 I know thy works (behold, I have [2]set before thee a door opened, which none can shut), that thou hast a little power and didst keep my word, and didst not deny my name. 9 Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou didst keep the word of my patience, I also will keep thee from the hour of [3]trial, that *hour* which is to come upon the whole [4]world, to [5]try them that dwell upon the earth. 11 I come quickly: hold fast that which thou hast, that no one take thy crown. 12 He that overcometh, I will make him a pillar in the [6]temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. 13 He that hath an ear, let him hear what the Spirit saith to the churches.

14 And to the angel of the church in Laodicea write;

These things saith the Amen, the faithful and true witness, the beginning of the creation of God: 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. 17 Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: 18 I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. 19 As many as I love, I reprove and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. 21 He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my father in his throne. 22 He that hath an ear, let him hear what the Spirit saith to the churches.

4: 1 After these things I saw, and behold, a door opened in heaven, and

[1] Many ancient authorities read *not found thy works*. [2] Gr. *given*. [3] Or, *temptation* [4] Gr. *inhabited earth*. [5] Or, *tempt* [6] Or, *sanctuary*: and so throughout this book.

the first voice which I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will shew thee the things which must [1] come to pass hereafter. 2 Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; 3 and he that sat *was* to look upon like a jasper stone and a sardius: and *there was* a rainbow round about the throne, like an emerald to look upon. 4 And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. 5 And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God; 6 and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. 7 And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle. 8 And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, *is* the Lord God, the Almighty, which was and which is and [2] which is to come. 9 And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth [3] for ever and ever, 10 the four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth [3] for ever and ever, and shall cast their crowns before the throne, saying, 11 Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.

5: 1 And I saw [4] in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. 2 And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. 4 And I wept much, because no one was found worthy to open the book, or to look thereon: 5 and one of the elders saith unto me, Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof. 6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the [5] seven Spirits of God, sent forth into all the earth. 7 And he came, and he [6] taketh *it* out of the right hand of him that sat on the throne. 8 And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. 9 And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation, 10 and madest them *to be* unto

[1] Or, *come to pass. After these things straightway &c.* [2] Or, *which cometh* [3] Gr. *unto the ages of the ages.* [4] Gr. *on.* [5] Some ancient authorities omit *seven.* [6] Gr. *hath taken.*

our God a kingdom and priests; and they reign upon the earth. 11 And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing. 13 And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, *be* the blessing, and the honour, and the glory, and the dominion, [1] for ever and ever. 14 And the four living creatures said, Amen. And the elders fell down and worshipped.

6: 1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come [2]. 2 And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

3 And when he opened the second seal, I heard the second living creature saying, Come [2]. 4 And another *horse* came forth, a red horse: and to him that sat thereon it was given to take [3] peace from the earth, and that they should slay one another: and there was given unto him a great sword.

5 And when he opened the third seal, I heard the third living creature saying, Come [2]. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. 6 And I heard as it were a voice in the midst of the four living creatures saying, A [4] measure of wheat for a [5] penny, and three measures of barley for a [5] penny; and the oil and the wine hurt thou not.

7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come [2]. 8 And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with [6] death, and by the wild beasts of the earth.

9 And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: 10 and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should [7] be fulfilled.

12 And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. 14 And the

[1] Gr. *unto the ages of the ages.* [2] Some ancient authorities add *and see.* [3] Some ancient authorities read *the peace of the earth.* [4] Gr. *chœnix*, a small measure. [5] See marginal note on Matt. xviii. 28. [6] Or, *pestilence.* [7] Some ancient authorities read *have fulfilled* their course.

heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the princes, and the [1] chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 for the great day of their wrath is come; and who is able to stand?

7: 1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. 2 And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, 3 saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads. 4 And I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand.
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; 10 and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb. 11 And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, 12 saying, Amen: [2] Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God [3] for ever and ever. Amen. 13 And one of the elders answered, saying unto me, These which are arrayed in the white robes, who are they, and whence came they? 14 And I [4] say unto him, My lord, thou knowest. And he said to me, These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them. 16 They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

[1] Or, *military tribunes* Gr. *chiliarchs.* [2] Gr. *The blessing, and the glory, &c.* [3] Gr. *unto the ages of the ages.* [4] Gr. *have said.*

17 for the Lamb which is in the midst of the throne shall be their shepherd,
and shall guide them unto fountains of waters of life: and God shall wipe
away every tear from their eyes.

8: 1 And when he opened the seventh seal, there followed a silence in
heaven about the space of half an hour. 2 And I saw the seven angels which
stand before God; and there were given unto them seven trumpets.

3 And another angel came and stood [1] over the altar, having a golden
censer; and there was given unto him much incense, that he should [2] add it
unto the prayers of all the saints upon the golden altar which was before the
throne. 4 And the smoke of the incense, [3] with the prayers of the saints,
went up before God out of the angel's hand. 5 And the angel [4] taketh
the censer; and he filled it with the fire of the altar, and cast it [5] upon the
earth: and there followed thunders, and voices, and lightnings, and an earth-
quake.

6 And the seven angels which had seven trumpets prepared themselves to
sound.

7 And the first sounded, and there followed hail and fire, mingled with
blood, and they were cast [5] upon the earth: and the third part of the earth
was burnt up, and the third part of the trees was burnt up, and all green grass
was burnt up.

8 And the second angel sounded, and as it were a great mountain burning
with fire was cast into the sea: and the third part of the sea became blood;
9 and there died the third part of the creatures which were in the sea, *even*
they that had life; and the third part of the ships was destroyed.

10 And the third angel sounded, and there fell from heaven a great star,
burning as a torch, and it fell upon the third part of the rivers, and upon the
fountains of the waters; 11 and the name of the star is called Wormwood:
and the third part of the waters became wormwood; and many men died of
the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smit-
ten, and the third part of the moon, and the third part of the stars; that the
third part of them should be darkened, and the day should not shine for the
third part of it, and the night in like manner.

13 And I saw, and I heard [6] an eagle, flying in mid heaven, saying with a
great voice, Woe, woe, woe, for them that dwell on the earth, by reason of
the other voices of the trumpet of the three angels, who are yet to sound.

9: 1 And the fifth angel sounded, and I saw a star from heaven fallen
unto the earth: and there was given to him the key of the pit of the abyss.
2 And he opened the pit of the abyss; and there went up a smoke out of the
pit, as the smoke of a great furnace; and the sun and the air were darkened
by reason of the smoke of the pit. 3 And out of the smoke came forth locusts
upon the earth; and power was given them, as the scorpions of the earth have
power. 4 And it was said unto them that they should not hurt the grass of
the earth, neither any green thing, neither any tree, but only such men as
have not the seal of God on their foreheads. 5 And it was given them that
they should not kill them, but that they should be tormented five months:
and their torment was as the torment of a scorpion, when it striketh a man.

[1] Or, *at* [2] Gr. *give.* [3] Or, *for* [4] Gr. *hath taken.* [5] Or, *into* [6] Gr. *one eagle.*

6 And in those days men shall seek death, and shall in no wise find it;
and they shall desire to die, and death fleeth from them. 7 And the [1] shapes
of the locusts were like unto horses prepared for war; and upon their heads
as it were crowns like unto gold, and their faces were as men's faces. 8 And
they had hair as the hair of women, and their teeth were as *the teeth* of lions.
9 And they had breastplates, as it were breastplates of iron; and the sound
of their wings was as the sound of chariots, of many horses rushing to war.
10 And they have tails like unto scorpions, and stings; and in their tails is the
power to hurt men five months. 11 They have over them as king the angel
of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he
hath the name [2] Apollyon.

12 The first Woe is past: behold, there come yet two Woes hereafter.

13 And the sixth angel sounded, and I heard [3] a voice from the horns of
the golden altar which is before God, 14 one saying to the sixth angel,
which had the trumpet, Loose the four angels which are bound at the great
river Euphrates. 15 And the four angels were loosed, which had been pre-
pared for the hour and day and month and year, that they should kill the
third part of men. 16 And the number of the armies of the horsemen was
twice ten thousand times ten thousand: I heard the number of them. 17 And
thus I saw the horses in the vision, and them that sat on them, having breast-
plates *as* of fire and of hyacinth and of brimstone: and the heads of the
horses are as the heads of lions; and out of their mouths proceedeth fire
and smoke and brimstone. 18 By these three plagues was the third part of
men killed, by the fire and the smoke and the brimstone, which proceeded
out of their mouths. 19 For the power of the horses is in their mouth, and in
their tails: for their tails are like unto serpents, and have heads; and with
them they do hurt. 20 And the rest of mankind, which were not killed with
these plagues, repented not of the works of their hands, that they should not
worship [4] devils, and the idols of gold, and of silver, and of brass, and of stone,
and of wood; which can neither see, nor hear, nor walk: 21 and they re-
pented not of their murders, nor of their sorceries, nor of their fornication,
nor of their thefts.

10: 1 And I saw another strong angel coming down out of heaven,
arrayed with a cloud; and the rainbow was upon his head, and his face was
as the sun, and his feet as pillars of fire; 2 and he had in his hand a little
book open: and he set his right foot upon the sea, and his left upon the
earth; 3 and he cried with a great voice, as a lion roareth: and when he
cried, the seven thunders uttered their voices. 4 And when the seven thun-
ders uttered *their voices*, I was about to write: and I heard a voice from
heaven saying, Seal up the things which the seven thunders uttered, and write
them not. 5 And the angel which I saw standing upon the sea and upon the
earth lifted up his right hand to heaven, 6 and sware by him that liveth [5] for
ever and ever, who created the heaven and the things that are therein,
and the earth and the things that are therein, [6] and the sea and the
things that are therein, that there shall be [7] time no longer: 7 but in the

[1] Gr. *likenesses.* [2] That is, *Destroyer.* [3] Gr. *one voice.* [4] Gr. *demons.* [5] Gr. *unto the ages of the ages.* [6] Some ancient authorities omit *and the sea and the things that are therein.* [7] Or, *delay*

days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets. 8 And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth. 9 And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. 11 And they say unto me, Thou must prophesy again [1] over many peoples and nations and tongues and kings.

11: 1 And there was given me a reed like unto a rod: [2] and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. 2 And the court which is without the temple [3] leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months. 3 And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees and the two [4] candlesticks, standing before the Lord of the earth. 5 And if any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man shall desire to hurt them, in this manner must he be killed. 6 These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire. 7 And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. 8 And their [5] dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified. 9 And from among the peoples and tribes and tongues and nations do *men* look upon their [5] dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. 10 And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11 And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which beheld them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them. 13 And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake [6] seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

14 The second Woe is past: behold, the third Woe cometh quickly.

15 And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign [7] for ever and ever. 16 And the four and twenty elders, which sit before God on their thrones, fell upon

[1] Or, *concerning* [2] Gr. *saying.* [3] Gr. *cast without.* [4] Gr. *lamp-stands.* [5] Gr. *carcase.* [6] Gr. *names of men, seven thousand.* [7] Gr. *unto the ages of the ages.*

their faces, and worshipped God, 17 saying, We give thee thanks, O Lord God, the Almighty, which art and which wast; because thou hast taken thy great power, and didst reign. 18 And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19 And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his [1]covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

12: 1 And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; 2 and she was with child: and she crieth out, travailing in birth, and in pain to be delivered. 3 And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child. 5 And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels; 8 and they prevailed not, neither was their place found any more in heaven. 9 And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole [2]world; he was cast down to the earth, and his angels were cast down with him. 10 And I heard a great voice in heaven, saying, [3]Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night. 11 And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. 12 Therefore rejoice, O heavens, and ye that [4]dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the man *child*. 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth after the woman water as a river, that he might cause her to be carried away by the stream. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. 17 And the dragon waxed wroth with the woman, and

[1] Or, *testament* [2] Gr. *inhabited earth*. [3] Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority* is become *his Christ's* [4] Gr. *tabernacle*.

went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus: **13**: 1 and he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority. 3 And *I saw* one of his heads as though it had been [1] smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast; 4 and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? 5 and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority [2] to continue forty and two months. 6 And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that [3] dwell in the heaven. 7 [4] And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. 8 And all that dwell on the earth shall worship him, *every one* whose name hath not been [5] written in the book of life of the Lamb that hath been slain from the foundation of the world. 9 If any man hath an ear, let him hear. 10 [6] If any man [7] *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. 12 And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. 13 And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. 14 And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who hath the stroke of the sword, and lived. 15 And it was given *unto him* to give breath to it, *even* to the image of the beast, [8] that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. 16 And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; 17 and that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name. 18 Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is [9] Six hundred and sixty and six.

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[1] Gr. *slain.* [2] Or, *to do* his works *during* See Dan. xi. 28. [3] Gr. *tabernacle.* [4] Some ancient authorities omit *And it was given . . . overcome them.* [5] Or, *written from the foundation of the world in the book . . . slain* [6] The Greek text in this verse is somewhat uncertain. [7] Or, leadeth *into captivity* [8] Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.* [9] Some ancient authorities read *Six hundred and sixteen.*

14: 1 And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was* as *the voice* of harpers harping with their harps: 3 and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth. 4 These are they which were not defiled with women; for they are virgins. These *are* they which follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb. 5 And in their mouth was found no lie: they are without blemish.

6 And I saw another angel flying in mid heaven, having an eternal gospel to proclaim unto them that [1] dwell on the earth, and unto every nation and tribe and tongue and people; 7 and he saith with a great voice, Fear God, and give him glory; for the hour of his judgement is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8 And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

9 And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is [2] prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 and the smoke of their torment goeth up [3] for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. 12 Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying, Write, Blessed are the dead which die [4] in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.

14 And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto [5] a son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is [6] overripe. 16 And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17 And another angel came out from the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel cast

[1] Gr. *sit.* [2] Gr. *mingled.* [3] Gr. *unto ages of ages.* [4] Or, *in the Lord. From henceforth, yea, saith the Spirit* [5] Or, *the Son* [6] Gr. *dried up.*

his sickle into the earth, and gathered the [1] vintage of the earth, and cast it into the winepress, the great *winepress* of the wrath of God. 20 And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

15: 1 And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2 And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing [2] by the glassy sea, having harps of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the [3] ages. 4 Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: 6 and there came out from the temple the seven angels that had the seven plagues, arrayed [4] with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles. 7 And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth [5] for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

16: 1 And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2 And the first went, and poured out his bowl into the earth; and [6] it became a noisome and grievous sore upon the men which had the mark of the beast, and which worshipped his image.

3 And the second poured out his bowl into the sea; and [6] it became blood as of a dead man; and every [7] living soul died, *even* the things that were in the sea.

4 And the third poured out his bowl into the rivers and the fountains of the waters; [8] and [6] it became blood. 5 And I heard the angel of the waters saying, Righteous art thou, which art and which wast, thou Holy One, because thou didst thus [9] judge: 6 for they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy. 7 And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgements.

8 And the fourth poured out his bowl upon the sun; and it was given unto [10] it to scorch men with fire. 9 And men were scorched with great heat: and

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[1] Gr. *vine*. [2] Or, *upon* [3] Many ancient authorities read *nations*. [4] Many ancient authorities read *in linen*. [5] Gr. *unto the ages of the ages*. [6] Or, *there came* [7] Gr. *soul of life*. [8] Some ancient authorities read *and they became*. [9] Or, *judge. Because they . . . prophets, thou hast given them blood also to drink* [10] Or, *him*

they blasphemed the name of the God which hath the power over these plagues; and they repented not to give him glory.

10 And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, 11 and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12 And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising. 13 And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: 14 for they are spirits of [1] devils, working signs; which go forth [2] unto the kings of the whole [3] world, to gather them together unto the war of the great day of God, the Almighty. 15 (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) 16 And they gathered them together into the place which is called in Hebrew Har-Magedon.

17 And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done: 18 and there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since [4] there were men upon the earth, so great an earthquake, so mighty. 19 And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

17: 1 And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; 2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. 3 And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-coloured beast, [5] full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet, and [6] decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, [7] even the unclean things of her fornication, 5 and upon her forehead a name written, [8] MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the [9] martyrs of Jesus. And when I saw her, I wondered with a great wonder. 7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is

[1] Gr. *demons.* [2] Or, *upon* [3] Gr. *inhabited earth.* [4] Some ancient authorities read *there was a man.* [5] Or, *names full of blasphemy* [6] Gr. *gilded.* [7] Or, *and of the unclean things* [8] Or, *a mystery, BABYLON THE GREAT* [9] Or, *witnesses*

not; and is about to come up out of the abyss, [1] and to go into perdition. And they that dwell upon the earth shall wonder, *they* whose name hath not been written [2] in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and [3] shall come. 9 Here is the [4] mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and [5] they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. 12 And the ten horns that thou sawest are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast. 14 These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful. 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. 18 And the woman whom thou sawest is the great city, which [6] reigneth over the kings of the earth.

18 : 1 After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of [7] devils, and a [8] hold of every unclean spirit, and a [4] hold of every unclean and hateful bird. 3 For [9] by [10] the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her [11] wantonness.

4 And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins [12] have reached even unto heaven, and God hath remembered her iniquities. 6 Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double. 7 How much soever she glorified herself, and waxed [13] wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is [14] the Lord God which judged her. 9 And the kings of the earth, who committed fornication and lived [15] wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, 10 standing afar off for the fear of

[1] Some ancient authorities read *and he goeth*. [2] Gr. *on*. [3] Gr. *shall be present*. [4] Or, *meaning* [5] Or, *there are* [6] Gr. *hath a kingdom*. [7] Gr. *demons*. [8] Or, *prison* [9] Some authorities read *of the wine . . . have drunk*. [10] Some ancient authorities omit *the wine of*. [11] Or, *luxury* [12] Or, *clave together* [13] Or, *luxurious* [14] Some ancient authorities omit *the Lord*. [15] Or, *luxuriously*

her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgement come. 11 And the merchants of the earth weep and mourn over her, for no man buyeth their [1] merchandise any more; 12 [1] merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; 13 and cinnamon, and [2] spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and [3] slaves; and [4] souls of men. 14 And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all. 15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and [5] decked with gold and precious stone and pearl! 17 for in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as [6] gain their living by sea, stood afar off, 18 and cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city? 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein were made rich all that had their ships in the sea by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgement on her.

21 And [7] a strong angel took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. 22 And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, [8] of whatsoever craft, shall be found any more at all in thee; and the voice of a millstone shall be heard no more at all in thee; 23 and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. 24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

19: 1 After these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah; Salvation, and glory, and power, belong to our God: 2 for true and righteous are his judgements; for he hath judged the great harlot, which did corrupt the earth with her fornication, and he hath avenged the blood of his servants at her hand. 3 And a second time they [9] say, Hallelujah. And her smoke goeth up [10] for ever and ever. 4 And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah. 5 And a voice came forth from the throne, saying, Give praise to our God, all ye his servants, ye that fear him, the small and the great. 6 And I heard as it were

[1] Gr. *cargo.* [2] Gr. *amomum.* [3] Gr. *bodies.* [4] Or, *lives* [5] Gr. *gilded.* [6] Gr. *work the sea.* [7] Gr. *one.* [8] Some ancient authorities omit *of whatsoever craft.* [9] Gr. *have said.* [10] Gr. *unto the ages of the ages.*

the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth. 7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints. 9 And he saith unto me, Write, Blessed are they which are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God. 10 And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon, [1] called Faithful and True; and in righteousness he doth judge and make war. 12 And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written, which no one knoweth but he himself. 13 And he *is* arrayed in a garment [2] sprinkled with blood: and his name is called The Word of God. 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure. 15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the [3] winepress of the fierceness of the wrath of Almighty God. 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw [4] an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God; 18 that ye may eat the flesh of kings, and the flesh of [5] captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were cast alive into the lake of fire that burneth with brimstone: 21 and the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

20: 1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain [6] in his hand. 2 And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, 3 and cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4 And I saw thrones, and they sat upon them, and judgment was given

[1] Some ancient authorities omit *called*. [2] Some ancient authorities read *dipped in*. [3] Gr. *winepress of the wine of the fierceness*. [4] Gr. *one*. [5] Or, *military tribunes*. Gr. *chiliarchs*. [6] Gr. *upon*.

unto them: and *I saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. 5 The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: over these the second death hath no [1] power; but they shall be priests of God and of Christ, and shall reign with him [2] a thousand years.

7 And when the thousand years are finished, Satan shall be loosed out of his prison, 8 and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. 9 And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down [3] out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night [4] for ever and ever.

11 And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them: and they were judged every man according to their works. 14 And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire. 15 And if any was not found written in the book of life, he was cast into the lake of fire.

21: 1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. 2 And I saw [5] the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall [6] dwell with them, and they shall be his peoples, and God himself shall be with them, [7] *and be* their God: 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. 5 And he that sitteth on the throne said, Behold, I make all things new. And he saith, [8] Write: for these words are faithful and true. 6 And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son. 8 But for the fearful, and unbelieving, and abominable, and murderers,

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[1] Or, *authority* [2] Some ancient authorities read *the*. [3] Some ancient authorities insert *from God*. [4] Gr. *unto the ages of the ages*. [5] Or, *the holy city Jerusalem coming down new out of heaven* [6] Gr. *tabernacle*. [7] Some ancient authorities omit, and be *their God*. [8] Or, *Write, These words are faithful and true*

and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9 And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will shew thee the bride, the wife of the Lamb. 10 And he carried me away in the Spirit to a mountain great and high, and shewed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God: her [1] light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12 having a wall great and high; having twelve [2] gates, and at the [2] gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel: 13 on the east were three [2] gates; and on the north three [2] gates; and on the south three [2] gates; and on the west three [2] gates. 14 And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. 15 And he that spake with me had for a measure a golden reed to measure the city, and the [2] gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal. 17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel. 18 And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. 19 The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, [3] sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, [4] jacinth; the twelfth, amethyst. 21 And the twelve [2] gates were twelve pearls; each one of the several [2] gates was of one pearl: and the street of the city was pure gold, [5] as it were transparent glass. 22 And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. 23 And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, [6] and the lamp thereof *is* the Lamb. 24 And the nations shall walk [7] amidst the light thereof: and the kings of the earth do bring their glory into it. 25 And the [2] gates thereof shall in no wise be shut by day (for there shall be no night there): 26 and they shall bring the glory and the honour of the nations into it: 27 and there shall in no wise enter into it any thing [8] unclean, or he that [9] maketh an abomination and a lie: but only they which are written in the Lamb's book of life. **22**: 1 And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of [10] the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was [11] the tree of life, bearing twelve [12] *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be [13] no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do him service;

[1] Gr. *luminary.* [2] Gr. *portals.* [3] Or, *lapis lazuli* [4] Or, *sapphire* [5] Or, *transparent as glass* [6] Or, *and the Lamb, the lamp thereof* [7] Or, *by* [8] Gr. *common.* [9] Or, *doeth* [10] Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life* [11] Or, *a tree* [12] Or, *crops of fruit* [13] Or, *no more anything accursed*

4 and they shall see his face; and his name *shall be* on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign [1] for ever and ever.

6 And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass. 7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. 9 And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God.

10 And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. 11 He that is unrighteous, let him do unrighteousness [2] still: and he that is filthy, let him be made filthy [2] still: and he that is righteous, let him do righteousness [2] still: and he that is holy, let him be made holy [2] still. 12 Behold, I come quickly; and my [3] reward is with me, to render to each man according as his work is. 13 I am the Alpha and the Omega, the first and the last, the beginning and the end. 14 Blessed are they that wash their robes, that they may have [4] the right *to come* to the tree of life, and may enter in by the [5] gates into the city. 15 Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and [6] maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things [7] for the churches. I am the root and the offspring of David, the bright, the morning star.

17 [8] And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18 I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [9] unto them, God shall add [9] unto him the plagues which are written in this book: 19 and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, [10] which are written in this book.

20 He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21 The grace of the Lord Jesus [11] be [12] with the saints. Amen.

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[1] Gr. *unto the ages of the ages.* [2] Or, *yet more* [3] Or, *wages* [4] Or, *the authority over* [5] Gr. *portals.* [6] Or, *doeth* [7] Gr. *over.* [8] Or, *Both* [9] Gr. *upon.* [10] Or, even from *the things which are written* [11] Some ancient authorities add *Christ.* [12] Two ancient authorities read *with all.*

CHAPTER XIX.

THE LAST YEARS OF THE APOSTLE JOHN.*

§77. THE FIRST LETTER OF JOHN.

1 : 1 That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the [1] Word of life 2 (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); 3 that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: 4 and these things we write, that [2] our joy may be fulfilled.

5 And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2 : 1 My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an [3] Advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins; and not for ours only, but also for the whole world. 3 And hereby know we that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: 5 but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby know we that we are in him: 6 he that saith he abideth in him ought himself also to walk even as he walked.

7 Beloved, no new commandment write I unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye heard. 8 Again, a new commandment write I unto you, which thing is true in him and in you; because the darkness is passing away, and the true light already shineth. 9 He that saith he is in the light, and hateth his brother, is in the darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes.

[1] Or, *word* [2] Many ancient authorities read *your*. [3] Or, *Comforter* Or, *Helper* Gr. *Paraclete*.

*See Note 15.

12 I write unto you, *my* little children, because your sins are forgiven you for his name's sake. 13 I write unto you, fathers, because ye know him which is from the beginning. I write unto you, young men, because ye have overcome the evil one. [1] I have written unto you, little children, because ye know the Father. 14 [1] I have written unto you, fathers, because ye know him which is from the beginning. [1] I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one. 15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest [2] how that they all are not of us. 20 And ye have an anointing from the Holy One, [3] and ye know all things. 21 I have not written unto you because ye know not the truth, but because ye know it, and [4] because no lie is of the truth. 22 Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. 23 Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. 24 As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. 25 And this is the promise which he promised [5] us, *even* the life eternal. 26 These things have I written unto you concerning them that would lead you astray. 27 And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, [6] and is true, and is no lie, and even as it taught you, [7] ye abide in him. 28 And now, *my* little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed [8] before him at his [9] coming. 29 If ye know that he is righteous, [10] ye know that every one also that doeth righteousness is begotten of him.

3 : 1 Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. 2 Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if [11] he shall be manifested, we shall be like him; for we shall see him even as he is. 3 And every one that hath this hope *set* on him purifieth himself, even as he is pure. 4 Every one that doeth sin doeth also lawlessness: and sin is lawlessness. 5 And ye know that he was manifested to [12] take away sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither [13] knoweth him. 7 *My* little chil-

[1] Or, *I wrote* [2] Or, *that not all are of us* [3] Some very ancient authorities read *and ye all know.* [4] Or, *that* [5] Some ancient authorities read *you.* [6] Or, *so it is true, and is no lie; and even as &c.* [7] Or, *abide ye* [8] Gr. *from him.* [9] Gr. *presence.* [10] Or, *know ye* [11] Or, *it* [12] Or, *bear sins* [13] Or, *hath known*

dren, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: 8 he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. 9 Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message which ye heard from the beginning, that we should love one another: 12 not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

13 Marvel not, brethren, if the world hateth you. 14 We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? 18 *My* little children, let us not love in word, neither with the tongue; but in deed and truth. 19 Hereby shall we know that we are of the truth, and shall [1] assure our heart before him, 20 whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, we have boldness toward God; 22 and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. 23 And this is his commandment, that we should [2] believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. 24 And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

4: 1 Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: 3 and every spirit which [3] confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. 4 Ye are of God, *my* little children, and have overcome them: because greater is he that is in you than he that is in the world. 5 They are of the world: therefore speak they *as* of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 Herein was the love of God manifested [4] in us, that God hath sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. 11 Beloved,

[1] Gr. *persuade.* [2] Gr. *believe the name.* [3] Some ancient authorities read *annulleth Jesus.* [4] Or, *in our case*

if God so loved us, we also ought to love one another. 12 No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: 13 hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. 14 And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. 15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 16 And we know and have believed the love which God hath [1]in us. God is love; and he that abideth in love abideth in God, and God abideth in him. 17 Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. 18 There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. 19 We love, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [2]cannot love God whom he hath not seen. 21 And this commandment have we from him, that he who loveth God love his brother also.

5: 1 Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him. 2 Hereby we know that we love the children of God, when we love God, and do his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, *even* our faith. 5 And who is he that overcometh the world, but he that believeth that Jesus is the son of God? 6 This is he that came by water and blood, *even* Jesus Christ; not [3]with the water only, but [3]with the water and [3]with the blood. 7 And it is the Spirit that beareth witness, because the Spirit is the truth. 8 For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one. 9 If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. 10 He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. 11 And the witness is this, that God gave unto us eternal life, and this life is in his son. 12 He that hath the Son hath the life; he that hath not the Son of God hath not the life.

13 These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God. 14 And this is the boldness which we have toward him, that, if we ask any thing according to his will, he heareth us: 15 and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him. 16 If any man see his brother sinning a sin not unto death, [4]he shall ask, and *God* will give him life for them that sin not unto death. There is [5]a sin unto death: not concerning this do I say that he should make request. 17 All unrighteousness is sin: and there is [5]a sin not unto death.

18 We know that whosoever is begotten of God sinneth not; but he that

[1] Or, *in our case* [2] Many ancient authorities read *how can he love God whom he hath not seen?* [3] Gr. *in.* [4] Or, *he shall ask and shall give him (life,* even *to them &c.* [5] Or, *sin*

was begotten of God keepeth [1] him, and the evil one toucheth him not. 19 We know that we are of God, and the whole world lieth in the evil one. 20 And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. 21 *My* little children, guard yourselves from idols.

§78. THE SECOND LETTER OF JOHN.

1 The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that know the truth; 2 for the truth's sake which abideth in us, and it shall be with us for ever: 3 Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love.

4 I rejoice greatly that I have found *certain* of thy children walking in truth, even as we received commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote to thee a new commandment, but that which we had from the beginning, that we love one another. 6 And this is love, that we should walk after his commandments. This is the commandment, even as ye heard from the beginning, that ye should walk in it. 7 For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. 8 Look to yourselves, that ye [2] lose not the things which [3] we have wrought, but that ye receive a full reward. 9 Whosoever [4] goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son. 10 If any one cometh unto you, and bringeth not this teaching, receive him not into *your* house, and give him no greeting: 11 for he that giveth him greeting partaketh in his evil works.

12 Having many things to write unto you, I would not *write them* with paper and ink: but I hope to come unto you, and to speak face to face, that your joy may be fulfilled. 13 The children of thine elect sister salute thee.

§79. THE THIRD LETTER OF JOHN.

1 The elder unto Gaius the beloved, whom I love in truth.

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. 3 For I [5] rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth. 4 Greater [6] joy have I none than [7] this, to hear of my children walking in the truth.

5 Beloved, thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal; 6 who bare witness to thy love before the church: whom thou wilt do well to set forward on their journey worthily of God: 7 because that for the sake of the Name they went forth,

[1] Or, *himself* [2] Or, *destroy* [3] Many ancient authorities read *ye*. [4] Or, *taketh the lead* [5] Or, *rejoice greatly, when brethren come and bear witness* [6] Some ancient authorities read *grace*. [7] Or, *these* things, *that I may hear*

taking nothing of the Gentiles. 8 We therefore ought to welcome such, that we may be fellow-workers with the truth.

9 I wrote somewhat unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Therefore, if I come, I will bring to remembrance his works which he doeth, prating against us with wicked words: and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth *them* out of the church. 11 Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God: he that doeth evil hath not seen God. 12 Demetrius hath the witness of all *men*, and of the truth itself: yea, we also bear witness; and thou knowest that our witness is true.

13 I had many things to write unto thee, but I am unwilling to write *them* to thee with ink and pen: 14 but I hope shortly to see thee, and we shall speak face to face. Peace *be* unto thee. The friends salute thee. Salute the friends by name.

NOTES.

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NOTE 1.

The Chronology of the Apostolic Age.

There are two events in the political history of Judea which are in the New Testament so connected with the history of the early church, and at the same time so definitely dated by the evidence of secular writers, as to make them of special importance in the construction of the chronology of the Apostolic Age. These two events are the death of Herod Agrippa I., and the accession of Festus to the procuratorship of Judea as the successor of Felix.

The death of Herod Agrippa I. is recorded by *Josephus*, Ant. 19. 8. 2, as having occurred when he had completed the third year of his reign over all Palestine. Now since from Ant. 19. 5. 1 it appears that Claudius made him king over all Judea shortly after his own accession, and since Claudius became emperor early in 41 A.D., it follows that Agrippa died in 44 A.D. See *Wieseler*, Chronologie des Apostolischen Zeitalters, pp. 129–136, and *Schürer*, Jewish People in the Time of Christ, Div. I., Vol. II., p. 163. From the book of Acts, chap. 12, which gives an account of Herod's death not greatly unlike that contained in *Josephus*, Ant. 19. 8. 2, it appears that Herod died after the Passover, but how long after is not definitely indicated. Wieseler has indeed calculated from Josephus that Aug. 6th is the exact date, but his calculation rests upon insufficient data. Spring or summer of the year 44 A.D. is as definite a date as can be given for the death of Herod.

Two noteworthy events are closely associated in the book of Acts with the death of Herod, namely, the death of James the brother of John, and the imprisonment of Peter. James perished by the sword of Herod not long before the Passover of this year 44, while Peter was imprisoned at about the Passover season and released just after that festival. The end of the earthly career of James is thus definitely dated for us. This imprisonment of Peter is also the latest event of his life the time of which can be exactly determined. Though he doubtless lived for many years after this, and though we know some of the events of his later life, no subsequent event of it can with confidence be assigned to a particular year.

The exact date of the visit of Barnabas and Saul to Jerusalem to carry relief to the brethren of that city seems at first sight to be definitely fixed also

by Acts, chap. 12, since the story of Herod's persecution of the church and of his own death is interjected between the mention of the journey of Barnabas and Saul to Jerusalem, and of their return [1] from Jerusalem to Antioch. But a more careful examination deters us from drawing so definite an inference from this position of the narratives as that the death of Herod occurred while Barnabas and Saul were at Jerusalem. The writer introduces the account of the events at Jerusalem (Acts 12 : 1) with the very general phrase, "Now about that time." Moreover, it seems improbable that the Antioch Christians would send relief to Jerusalem to provide against a famine which was yet so far from being immediately impending that Judea was still furnishing the Phœnicians with food (Acts 12 : 20). Probably, therefore, we must abide by the author's indefinite phrase "about that time," which would permit this relief visit to Jerusalem to have taken place a year or two after Herod's death.

A further difficulty is raised in reference to this visit of Saul and Barnabas to Jerusalem by the fact that in the Epistle to the Galatians, where the argument seems to forbid the omission of this visit if it actually took place, there is nevertheless no mention of it. Whether the Acts is in error here, and if so precisely to what extent, whether in reference to the fact of the journey itself, or only as to the participation of Saul in it, or perhaps merely as to his actual arrival in Jerusalem itself, are questions which do not require discussion in a note which aims to fix only the main points of the chronology of the Apostolic Age.

But certain other events of early Christian history, more important in themselves than this particular visit to Jerusalem, are associated by the writer of Acts with the death of Herod; and though their chronological position is less definitely indicated than in the case of the death of James and the imprisonment of Peter, yet valuable information is afforded us. At about the time when these events were taking place in Jerusalem (Acts 12 : 1), a Christian church existed at Antioch in Syria, and Barnabas and Saul were connected with it (Acts 11 : 22–30). The planting of the church in Antioch was manifestly a still earlier event (Acts 11 : 20, 21), and the beginning of Gentile Christianity, so far as it was connected with the founding of the church in Antioch, is accordingly assigned to a point earlier than the year 44, probably by a period of several years. To much the same effect is the indication of Acts 11 : 19, 20 that the gospel was preached to [2] Gentiles in Antioch

[1] The true reading in Acts 12 : 25, according to *Westcott and Hort*, with whom *Wendt*, in Meyer's Kommentar über das Neue Testament, seventh edition, agrees, is "to Jerusalem"; but this phrase is understood by them to limit, not "returned," but "ministration."

[2] Acts 11 : 20 presents a difficult question of textual criticism, viz.: whether we should read Ἑλληνιστάς Hellenists, or Ἕλληνας Greeks; and, if we adopt the reading Ἑλληνιστάς, the scarcely less difficult question, what is the precise sense of this term. The textual evidence strongly favors the reading Ἑλληνιστάς, but the context seems to require the supposition that this term, the instances of which are too rare for a broad induction, designates or includes Gentiles, who, though they may have been in some sense adherents of Judaism, had

not long after the death of Stephen. Concerning the date of this event, see p. 206. Whether the events of Acts, chap. 10, by which a beginning of Gentile Christianity was made in Cæsarea also, were earlier or later than the founding of the Antioch church cannot be definitely determined. Quite possibly these two independent beginnings of the gospel of the uncircumcision were not far apart in time.

The position of the twelfth chapter is also significant with reference to the beginning of Paul's missionary journeys. With the thirteenth chapter begins the second part of the book of Acts, which deals exclusively with these journeys and the apostle's subsequent imprisonment. The position of this chapter referring to the work of Barnabas and Saul at Antioch, and connecting it chronologically, even if somewhat loosely, with the death of Herod, implies that in the author's view the missionary journeys of the apostle had not begun when Herod died, yet did begin apparently not long after that event. This arrangement is the more significant in view of the fact that the author implies that he was one of the apostle's traveling companions. Though not with Paul from the first, he is likely to have known when the apostle began his journeys; and we are thus led to infer that the departure from Antioch (Acts 13:4) occurred about 45 or 46 A.D.

The recall of Felix, and the accession of Festus to the procuratorship of Judea, are fixed, not indeed with absolute certainty but with a high degree of probability, as having occurred in the summer of 60 A.D. The evidence is presented and discussed at length in *Wieseler*, Chronologie des Apostolischen Zeitalters, pp. 66–99, and more briefly by *Schürer*, Jewish People in the Time of Christ, Div. I., Vol. II., pp. 182–184.

This date, together with the statements in the book of Acts and a few data from the letters of Paul, enable us to fix with approximate accuracy the time of the events narrated in the latter half of the book of Acts, and of the writing of most of the Pauline letters which belong to this period. Reckoning backward from the accession of Festus in the summer of 60 A.D., we see that the Cæsarean imprisonment of two years (Acts 24:27) began in 58 A.D. From Acts 20:16 it appears that it began in the spring, or, to be more exact, probably in the month of May (according to Wieseler's calculation, on the 17th day of May, see Chronologie, etc., p. 118), hence a little earlier in the year than it ended. The departure from Philippi (20:6) occurred about forty days earlier, namely, in the early part of April. Since Paul had been three months in Greece, he must have arrived there about the first of January in this same year 58. From Acts 20:1–3 we learn that this arrival in Corinth was preceded by a journey from Ephesus by way of Macedonia. This is undoubtedly the same journey that is referred to in 2 Cor. 7:5, where it seems

not been circumcised. Acts 15:1 shows that a few years later, at any rate, the Antioch church contained uncircumcised Gentiles among its members. But see a different view of the meaning of Ἑλληνιστάς in *Hort*, Judaistic Christianity, p. 59 f.

to be in progress, and in 1 Cor. 16:5–9, where it appears as still projected. From 2 Cor. 2:12, 13 it appears that Paul went by way of Troas, where he tarried a little time, and from 1 Cor. 16:8 we see that it was the apostle's intention, at least, to leave Ephesus in the late spring. Assuming that this was the spring preceding his arrival at Corinth, though we do not certainly know this, it would place the apostle's departure from Ephesus in May or June of the year 57. There is some uncertainty respecting the length of his stay in Ephesus (see Acts 19:8, 10, 22; cf. 20:31); but this and the journey from Antioch across Asia Minor must have occupied nearly three full years. In this case the departure from Antioch (Acts 18:23) must have taken place as early as the summer of the year 54. The third missionary journey as a whole may then be assigned to the years 54–58.

The length of the apostle's stay at Antioch between the second and third missionary journeys (Acts 18:23) cannot be determined with definiteness. But at the earliest the departure from Corinth (Acts 18:18) must have been in the spring of the year 54; it may have been a year earlier. Assuming, however, the later date, the eighteen months' stay in Corinth (Acts 18:11) began in the autumn of the year 52. The previous portion of the second missionary journey (Acts 15:40—17:34) can scarcely have occupied less than another year and a half, bringing us to the spring of the year 51 as the time of the departure of Paul and Silas from Antioch.

Still reckoning backward, and allowing time for the sojourn of Paul in Antioch referred to in Acts 15:30–36, the council at Jerusalem (15:1–29) falls in the year 50 or 51. If, with most scholars, we identify this council with that described in Gal. 2:1–10, between it and the conversion of Paul there lies an interval of from twelve to seventeen years. The uncertainty as to the length of the interval is due to the uncertainty whether the [1] fourteen years of Gal. 2:1 and the three years of Gal. 1:18 are to be reckoned in each case as full years, or as embracing terminal fractions of years counted in each case as years, and whether the fourteen years are to be reckoned, like the three years, from the apostle's conversion, or from the end of the three years. It seems improbable that the fourteen and the three should in both cases be reckoned as full years, and about equally improbable that they should be considered as reckoned from the same starting-point. We shall probably not be far wrong if we assume that the conversion of Paul preceded the council at Jerusalem by about fifteen years, and hence occurred about the year 35 or 36.

An independent datum for the determination of the time of Paul's conversion is furnished by 2 Cor. 11:32, 33 taken in connection with Gal. 1:17, 18 and Acts 9:25. In 2 Cor. 11:32, 33 Damascus is mentioned as being in

[1] Concerning the attractive, but wholly conjectural substitution of four for fourteen in this passage, see *Sieffert ad loc.* in Meyer's Kommentar über das Neue Testament, seventh edition.

charge of an ethnarch under Aretas the king, undoubtedly referring to the Nabathean monarch. We have no definite knowledge of the time of this possession of Damascus by the Nabatheans, but the fact that, while it is proved by coins that Damascus belonged to the Romans in the days of Augustus and Tiberius, and again in the days of Nero, yet no Damascus coins of Caligula or Claudius are known, points to the reigns of these latter emperors (37–54 A.D.) as the time of the Nabathean occupancy. *Schürer*, Jewish People, Div. I., Vol. II., Appendix II., p. 357, holds that it could not have occurred earlier than 37 A.D. If this is correct, the conversion of Paul cannot have been earlier than 34 A.D. For 2 Cor. 11 : 33 and Acts 9 : 25 evidently refer to the same departure from Damascus, and this, according to Gal. 1 : 17, 18, could not have been later than three years after his conversion. This evidence, therefore, though it is not very definite, and at best fixes a terminus in but one direction, combines with that derived from the passages discussed above to fix the conversion of Paul as not more than a year or two either side of the year 36 A.D.

To the period of about fifteen years which Gal. 1 : 18 and 2 : 1 show to have elapsed between Paul's conversion and the council at Jerusalem belong his three years in Damascus and Arabia, about A.D. 36–38, his sojourn in Syria and Cilicia of unknown length, his ministry in Antioch, which we have already seen may be assigned approximately to the years 44–46, and his first missionary journey, which must fall between the years 46 and 50. The data for determining the time occupied by this journey are somewhat indefinite. *Ramsay* estimates that it occupied two years and four months at the least (Church in the Roman Empire, p. 72).

If now we return to the year 60, in the autumn of which Paul departed from Cæsarea as a prisoner on his way to Rome, and reckon forward, it will appear from the various statements respecting time in Acts, chaps. 27 and 28, that Paul and his company arrived in Rome in the spring of 61 A.D. From Acts 28 : 30, we are able to assign the years 61–63 to the first Roman imprisonment, though we are not able to say certainly whether the imprisonment continued beyond the latter year.

The evidence that Paul was released from this imprisonment, and for a time engaged in missionary work before being again arrested and finally put to death, will be found in brief in Note 13. We have no exact data for determining the time covered by these later labors of Paul. Tradition says that Paul died under Nero, hence before June, 68, this being the date of Nero's death. Two years, however, would seem sufficient for the journeys which the pastoral epistles imply; and the death of Paul may therefore have occurred as early as A.D. 65.

Thus we are enabled, using the death of Herod in 44 A.D. and the accession of Festus in 60 A.D. as the chief points of reckoning, and employing such other chronological data as are furnished by the Acts and epistles, to

construct a more or less definite chronological framework of the years 36–65 A.D. To extend this framework in either direction we must have recourse to new data. Of the events of the Apostolic Age, which preceded the conversion of Saul, it can only be said that as they evidently followed the death and resurrection of Jesus, and as these latter events probably occurred in the year 30, they fall between the years 30 and 36 A.D. No data are available for the more exact chronological location of the events recorded in the first eight chapters of the book of Acts.

For the period of the history of the church which followed the death of Paul, as of that from the end of the two years in Rome till his death, we have no narrative record. The story of the Jewish war, which broke out in 66, and which brought about the destruction of Jerusalem in 70 A.D., is told by Josephus. The fall of Jerusalem must have been an event of tremendous import in the history of the church; and certain books of the New Testament (see Note 14) show in some measure the impression which the event itself or the foresight of it made; but no New Testament writer mentions it as an accomplished fact.

From 70 A.D. to the end of the century is a period of great obscurity, with no definite landmarks in Christian history. There can be no doubt that John survived all or nearly all his fellow-apostles, and his death may be appropriately reckoned as marking the end of the Apostolic Age. But in what year it occurred we cannot state with certainty. The traditions which represent him as living to an extreme old age justify us only in assigning his death to the latter years of the century. The year 100 set down in the following table is to be understood merely as a round number.

On the basis of these data and calculations, some of them yielding quite definite and certain results, others leading only to approximate and probable conclusions, we are able to construct a table, the different parts of which, of course, vary in certainty according to the evidence on which they are severally based.

OUTLINE OF THE APOSTOLIC AGE

IN PARTS AND CHAPTERS, WITH APPROXIMATE CALENDAR DATES.

PART I.

The Primitive Church in Jerusalem: From the ascension of Christ until the death of Stephen. From 30 to 35 A.D.

CHAPTER I. Waiting for the coming of the Spirit.
II. The great day of Pentecost.
III. The growth of the Church in Jerusalem.
IV. The appointment of the Seven, and the martyrdom of Stephen.

PART II.

The Church scattered abroad and preaching the Word: From the death of Stephen until the sending out of missionaries from Antioch. From 35 to 46 A.D.

CHAPTER V. The work of Philip the Evangelist.
VI. The early Christian life of Saul. From 36 to 43 A.D.
CHAPTER VII. Peter in Lydda, Joppa, and Cæsarea.
VIII. The early days of the Church in Antioch and contemporary events in Jerusalem. From 38 to 45 A.D.

PART III.

Missions in Asia Minor, Macedonia, and Greece: From the beginning of Paul's first missionary journey until his last arrival in Jerusalem. From 46 to 58 A.D.

CHAPTER IX. Paul's first missionary journey. From 46 to 49 A.D.
X. Paul's second sojourn in Antioch and the council at Jerusalem. From 49 to 51 A.D.
XI. Paul's second missionary journey. From 51 to 54 A.D.
XII. Paul's third missionary journey. From 54 to 58 A.D.

PART IV.

The Last Years of the Apostle Paul: From Paul's last arrival in Jerusalem until his death. From 58 to 65 A.D.

CHAPTER XIII. Paul's last visit to Jerusalem. 58 A.D.
XIV. Paul's two years' imprisonment in Cæsarea. From 58 to 60 A.D.
XV. The voyage to Rome. 60 and 61 A.D.
XVI. Paul's two years' imprisonment in Rome. From 61 to 63 A.D.
XVII. The last labors and letters of Paul. From 63 to 65 A.D.

PART V.

The Closing Period of the Apostolic Age: From the death of the apostle Paul to the death of the apostle John. From 65 to 100 A.D.

CHAPTER XVIII. The period of the Jewish war and of the destruction of Jerusalem. From 66 to 70 A.D.
XIX. The last years of the apostle John. From 70 to 100 A.D.

Literature: WIESELER, Chronologie des Apostolischen Zeitalters; HACKETT, Commentary on Acts, Introduction, §§6, 7; MEYER, Commentary on Acts, Introduction, §4, with added table of various chronologies; WENDT, in Meyer's Kommentar über das Neue Testament, Apostelgeschichte, seventh edition, Einleitung, §4; *Schürer*, Jewish People in the Time of Jesus Christ, Div. I., vol. II., p. 163 and p. 182 ff., and references there on the date of the death of Herod and the recall of Felix; LEWIN, Fasti Sacri (contains very full chronological tables, and essays on special points of New Testament chronology).

NOTE 2.

The Date of the Letter of James. §30.

It is generally acknowledged by those who accept this epistle as a genuine writing of the Apostolic Age that it was written by James, the brother of our Lord, mentioned in Gal. 1 : 19, and for many years the head of the church in Jerusalem. It is probable that he died in the seventh decade of the first century ; according to *Josephus*, Ant. 20. 9. 1 (cf. also *Eusebius*, H. E. 2. 23), just after the death of Festus, hence in 62 A.D.[1] On the other hand, the wide dispersion of Jewish Christians implied in the letter (1 : 1 ; 4 : 13) forbids a date earlier than about the fifth decade. Between the fifth and seventh decades, then, we may say between 45 and 62, the letter was probably written. And with this early date further internal evidence agrees.

The determination of a more exact date turns largely upon the intent of the passage concerning faith and works (2 : 14–26). Is it intended to correct a misapprehension of Paul's doctrine set forth in the letters to the Galatians and Romans, and is it hence later than these? or is it directed wholly against an error springing up very early on Jewish-Christian soil, and in no way connected with the controversy over the place of the Gentiles in the church? The probability seems to lie on the side of the early date. The fact that the teaching of James is entirely harmonious with that of Paul, while his language is almost directly contrary to Paul's, suggests that he wrote before the controversy arose in which Paul took part. After that time he would probably have avoided the apparent contradiction with one with whose opinions he was in essential agreement.

Nor is it likely that there was, as early as 62 and among Jewish Christians, any such acceptance of an antinomian misrepresentation of Pauline doctrine as the argument for the later date supposes. The error corrected seems to be one which sprang up on Jewish-Christian soil, the product of the natural tendency to substitute forms and words for reality in religion. But if the letter was uninfluenced by the controversy over the place of the Gentiles in the church, it probably antedates the council in Jerusalem, and belongs between the years 45 and 50 A.D.

Literature: Weiss, Introduction to the New Testament, §37. 3; Gloag, Introduction to the Catholic Epistles, p. 59 ff. ; Alford, Introduction, in his Greek Testament, Vol. IV.; Huther, in Meyer's Commentary on the New Testament; Mayor, The Epistle of St. James, Introduction, pp. cix.–cli. The above writers defend the early date. Among those who adopt a later

[1] But concerning the genuineness of this passage, and concerning other evidence, see Schürer, Jewish People, Div. I., Vol. II., p. 186 f. *Contra*, Hort, Judaistic Christianity, p. 148 f.

date, BLEEK, Introduction to the New Testament, §206 (Mangold in his edition of Bleek adopts the early date); FARRAR, Early Days of Christianity, chap. xxi.; and HORT, Judaistic Christianity, p. 147 ff., regard it as genuine, and assign it to about the year 61; DAVIDSON, Introduction to the Study of the New Testament, 2d ed., Vol. I., p. 309 ff., denies its genuineness and assigns it to a post-Pauline Christian. JÜLICHER, Einleitung in das Neue Testament, p. 140 ff., assigns it to the second century. Mayor discusses at length the arguments of those who defend the late date.

NOTE 3.

THE TITLE OF PART III.

The title given to Part III. is only approximately descriptive of the period as it is presented in the New Testament records. It is too narrow in two respects; for the record describes not only some missionary labor outside the territories named in the title, but also some events which can be included under the term missions only when it is used in a somewhat loose sense. Various other titles were considered, each of which seemed to have some advantage, but none of which seemed as nearly correct as the one chosen. Thus "Organized Missions to the Gentiles," though emphasizing certain characteristics of this period, suggests that the work described was wholly among Gentiles, whereas the record gives a very different account of the matter. "The Missionary Journeys of the Apostle Paul" is a plain prose title, nearly accurate, if we consider Acts only, but open to the objection that the application of it to a period preceding the long Cæsarean and Roman imprisonment seems to deny that the apostle made the journeys which the pastoral epistles imply. Thus to each title that suggested itself there was some objection, and "Missions to Asia Minor, Greece, and Macedonia" was adopted as being, despite the fact that it is not quite accurate, less objectionable than any other brief title.

NOTE 4.

THE TIME OF PETER'S VISIT TO ANTIOCH. §38.

The only passage that mentions Peter's visit to Antioch is Gal. 2: 11–21, and this makes no definite statement respecting its time. It must of course have preceded the writing of the letter (on the date of the letter see Note 7), and it seems only reasonable to assume that it followed the council at Jerusalem, which Paul mentions before it (Gal. 2: 1–10). Since Paul was present at Antioch at the time, or, rather, perhaps, came to Antioch while Peter was there, we have to choose between the sojourn of Paul at Antioch recorded in Acts 15: 35 and that referred to in 18: 22, 23, these being the only visits of Paul to Antioch after the council at Jerusalem that are known to

us. Its position on our page implies that it occurred at the earlier time. But this is adopted, not because there is positive evidence for this earlier date, but because, there being no decisive evidence for the later date, it seems best to put it in close connection with the paragraph (Gal. 2: 1–10, §36) with which Paul himself connects it. The later occasion, however, is in itself quite as probable as the earlier. It is altogether possible that when Paul wrote to the Galatians the conflict with Peter was a very recent event. (Cf. Note 7, p. 216.)

NOTE 5.

The Date of the First Letter to the Thessalonians. §46.

The first three chapters of this letter (see especially 1 : 9, 10; 2 : 17 — 3 : 6) show that it was written not long after Paul first visited Thessalonica and preached the gospel there, having come thither from Philippi (2 : 2). It appears, moreover, that since leaving Thessalonica he had been at Athens (3 : 1), whence he had sent Timothy back to Thessalonica to bring him information concerning the state of the church. Still more definitely 3 : 6 shows that the letter was written just after Timothy's return bringing good tidings. From the salutation (1 : 1) we see that Silas also was with the apostle when he wrote. But he either was not with him at Athens, or, like Timothy, he was sent by the apostle on some mission, since the departure of Timothy left Paul alone (3 : 1). It follows, therefore, that Silas as well as Timothy had recently joined the apostle when he wrote the letter, and probably both of them at the point from which he wrote it.

Now from Phil. 4 : 15 we learn that "in the beginning of the gospel" when Paul "departed from Macedonia," *i.e.* soon after his first missionary tour through Macedonia, the Philippians, and they only, sent him money for his support. Evidently, therefore, some messenger from Philippi came to Paul not far from the time at which this first letter to the Thessalonians was written. It is certainly natural to assume that this messenger was Silas. Once more, we learn from 2 Cor. 11 : 9 that when Paul was first in Corinth the brethren, when they came from Macedonia, supplied his wants. This, in the light of Phil. 4 : 15, can only refer to the gift of the Philippians. Almost certainly, therefore, the point at which the messengers from Macedonia, Timothy and (probably) Silas, joined him was Corinth.

It appears, therefore, quite certain that this letter was written on a missionary tour which embraced Philippi, Thessalonica, Athens, and a further point not named in the letter, but quite surely Corinth. This was the apostle's first missionary journey through these regions, or at least the first which included Thessalonica. The letter itself was written from a point on the journey beyond Athens, doubtless from Corinth, and soon after the arrival of Timothy from Macedonia, in all probability also of Silas, the latter being the bearer of a gift from the Philippians.

When we turn to the book of Acts it is evident that the arrival of Silas and Timothy mentioned in 18: 5 corresponds, in every respect in which it is possible to make a comparison, to that which is implied in First Thessalonians. The letter therefore belongs chronologically not at the end of the year and six months (18: 11) spent in Corinth, but near the beginning of this period. Its position on our page should be understood to mean that the letter falls, not at the end of the period covered by the preceding paragraph, but in the course of it, and indeed near the beginning of it. Stated in years, the letter belongs near the end of 52 A.D.

Literature: GLOAG, Introduction to the Pauline Epistles, pp. 91 f., 116 f.; GODET, Introduction to the Pauline Epistles, pp. 146 f., 162 f.; also introductions to the various commentaries, and relevant sections in introductions to the New Testament.

NOTE 6.

THE DATE OF THE SECOND LETTER TO THE THESSALONIANS. §46.

The names of Silas and Timothy are joined with that of Paul in the salutation of this letter (1: 1) as in that of the first epistle. But Silas was with Paul, as far as we learn from the letters of the apostle or from the book of Acts, only on his second missionary journey. This of itself suggests that the second letter to the Thessalonians was written no long time after the first. To this conclusion the character of the letter itself furnishes confirmatory evidence. The chief theme of the second letter — the coming of the Lord (chap. 2) — is one which was discussed also in the first letter, and it was apparently a misunderstanding of the first letter that furnished occasion for the second. If, then, the first letter belongs to the early part of the eighteen months in Corinth, recorded in Acts 18: 11, the second letter probably belongs within the same period, only a few months later than the first letter; hence, probably in the year 53.

Literature: There is little difference of opinion as to the date among those who admit the genuineness of the letter, though a few writers have held this letter to be in reality earlier than our First Thessalonians. On the basis of a denial of its genuineness, a later date is assigned by HOLTZMANN, Einleitung in das Neue Testament, 3d ed., p. 213; WEIZSÄCKER, The Apostolic Age, E. T., Vol. I., p. 295 ff. P. SCHMIDT, Der Erste Thessalonicherbrief, nebst einem Excurs über den Zweiten gleichnamigen Brief, p. 111 ff., regards it as a genuine letter with interpolations of later matter; 2: 3–12 he assigns to the latter part of the seventh decade. Among recent writers, its genuineness and early date are maintained by JÜLICHER, Einleitung in das Neue Testament, p. 40 ff.; GODET, Introduction to the Pauline Epistles, p. 164 ff.; GLOAG, Introduction to the Pauline Epistles, p. 107 ff.; BORNEMANN, in Meyer's Kommentar über das Neue Testament, 6th ed., pp. 498–538.

NOTE 7.

The Date of the Letter to the Galatians. §47.

Within certain limits the letter itself indicates its date clearly. Thus in 2:1 the apostle refers to a visit made to Jerusalem after fourteen years, following another made three years after his conversion. The precise significance of these data is discussed in Note 1, on The Chronology of the Apostolic Age (see p. 204). It is there argued that this second visit probably occurred fifteen years after the apostle's conversion. It cannot at the least be less than about thirteen years; and, since it was followed by a visit of Peter to Antioch, — which was itself already a past event when Paul wrote to the Galatians (see Gal. 2:11 ff.), — the letter was evidently written scarcely less, probably more, than fifteen years after Paul's conversion. If we identify the second visit to Jerusalem mentioned by Paul with that recorded in Acts 15:1–29, — as we have already done in Note 1, — we are able, on the basis of the data given in the book of Acts, to assign this second visit to the year 50 (*circa*), and the letter itself to a somewhat later date.

Nearly the same result is reached from the reference in 4:13 to the former of two visits made by the apostle to the Galatians. This implies that he had been twice in Galatia, hence had made two missionary tours into Asia Minor, before writing this letter. The second of these journeys is mentioned in Acts 16:6, and occurred, as we have seen (p. 204), about 51 or 52 A.D. The letter, of course, was written somewhat later. Thus it appears that the letter was written not only after the council at Jerusalem, but after the first portion, at least, of the second missionary journey; stated in years, it can hardly have been earlier than 51 or 52 A.D., and was probably somewhat later.

On the other side, it may be considered nearly certain, on the basis of internal evidence, that the Galatian letter was written before that to the Romans. But it is generally agreed that this letter was written from Corinth, during Paul's three months' stay there on his third missionary journey (Acts 20:3). (Cf. Note 11.) This, according to the most probable chronology, was in the early part of 58 A.D. Thus we are able to locate the letter to the Galatians as having been written later than the early part of the second missionary journey, and earlier than the last part of the third missionary journey; or, to state it in years, between 51 and 58 A.D.

The more exact determination of the date of the letter depends upon the solution of the difficult question, recently subjected to a fresh investigation, who the Galatians were to whom Paul wrote, and where the churches of the Galatians were located. Two opinions are held: *First*, that the term Galatia in the salutation is used in the ethnological sense, *i.e.* designates the territory inhabited by the descendants of those Gallic tribes which in the third cen-

tury B.C. made a hostile invasion into the peninsula of Asia Minor, and subsequently settled in its central portion. The cities in which the churches of Galatia were located are, on this supposition, never mentioned in the New Testament. They have been conjectured to be Ancyra, Pessinus, and Tavium, the capitals of the three tribes of the Galatians. This opinion is held by many scholars, and is defended with learning and ability by Bishop *Lightfoot* in his commentary on Galatians. *Second*, that the term Galatia in the salutation designates the Roman province of that name, which included not only Galatia proper, referred to above, but portions of Pisidia, Phrygia, and Lycaonia, and that the churches of Galatia were those of Derbe, Lystra, Iconium, and Pisidian Antioch. This is sometimes spoken of as the South-Galatian theory, the former view being then designated as the North-Galatian theory. The South-Galatian hypothesis was maintained formerly by *Renan* and others, without finding any general acceptance, but has been recently revived and defended with new arguments by Prof. *W. M. Ramsay* in his volume, The Church in the Roman Empire, and in various essays in the Expositor.

If the churches addressed are those in ethnographical Galatia, they must, according to the book of Acts, have been founded on the second missionary journey (Acts 16:6), the second visit to them must have occurred on the third missionary journey (Acts 18:23), and the letter to them must, in view of Gal. 4:13, have been written still later, say at Ephesus within the three years spent there (Acts, chap. 19), or from Corinth within the three months' stay there (Acts 20:3).

If, on the other hand, the churches addressed are those in the southern part of the Roman province of Galatia, at Derbe, Lystra, Iconium, and Pisidian Antioch, the founding of them belongs to the first missionary journey (Acts, chaps. 13, 14), the second visit to them to the second missionary journey (Acts 16:1–6), and the writing of the letter to a later time. But, since Gal. 4:13 implies that Paul had made, when he wrote, two, and only two, visits to Galatia, the time of writing was earlier than the journey through the region of Galatia recorded in Acts 18:23. This would assign the letter to the latter part of the second missionary journey, or to the interval between the second and third journeys (Acts 18:23*a*).

The position assigned to it in this book assumes (provisionally) that the Galatian churches were those in the southern part of the Roman province of Galatia founded by Paul on his first missionary journey, and that the letter was written from Antioch in the interval between the second and third journeys.

The argument for referring the expression "churches of Galatia" in the salutation of the letter to the churches in the southern part of the Roman province of that name, namely, those of Derbe, Lystra, Iconium, and Pisidian Antioch, may be summarized as follows:

1. It is the habit of the apostle Paul to speak of the churches either by

the name of the city in which the given church was located, or in groups designated by the name of the Roman province in which the group was located. There is no exception to this rule unless the expression "churches of Galatia" in Gal. 1 : 2 and in 1 Cor. 16 : 1 is an exception. Paul never elsewhere speaks of unofficial districts, such as Phrygia, Lycaonia, Pisidia, or Mysia.

2. From 1 Cor. 16 : 1 it appears that the "churches of Galatia" took part in the collection for the poor at Jerusalem gathered under Paul's direction. From 1 Cor. 16 : 3 (cf. also 2 Cor. 8 : 16–23) we learn that the churches contributing were to send delegates with the apostle to carry the gift to Jerusalem, apparently one or more to represent each group of churches. Acts 20 : 4 (the words "as far as Asia" should in all probability be omitted) enumerates those who accompanied Paul on his journey to Jerusalem. It includes representatives of the churches of southern Galatia, but none from northern Galatia. Therefore it seems probable that the "churches of Galatia" in 1 Cor. 16 : 1 are those of Derbe, Lystra, Iconium, and Pisidian Antioch.

3. Neither the letters of Paul nor the book of Acts afford any clear evidence that Paul ever was in northern Galatia. No passage of the New Testament mentions any city of this district. The passage chiefly relied upon to prove a journey of the apostle into northern Galatia is Acts 16 : 6, "and they went through the Phrygian and Galatian region, (having been) forbidden of the Holy Spirit to speak the word in Asia." It is indeed improbable that the participle κωλυθέντες, *having been forbidden*, denotes an action subsequent to that of the verb διῆλθον, *went through*, and hence improbable that the expression "Phrygian and Galatian region" refers to a country already passed through before the travellers were forbidden to speak the word in Asia. But it is entirely possible that the "Phrygian and Galatian region" here referred to is the border land of Phrygia and Galatia, that which lay between the point at which they received the intimation of the Spirit that they were not at this time to preach in Asia (perhaps that point was Iconium, Pisidian Antioch, or some place over the border of Asia), and the point at which the road to Bithynia and the road to Troas separate, probably Nakoleia (see *Gifford* in Expositor, July, 1894). Their journey may even have carried them into northern Galatia; but there is no evidence that they planted churches in that district. The obvious meaning of vss. 6–8 is that at some point from which road ran westward through the province of Asia (toward Ephesus), and other northward through the border land of Phrygia and Galatia (toward province of Bithynia), Paul and his companions, being forbidden by the Spirit to preach in Asia, turned northward; when they reached the point on this road toward Bithynia at which a road toward the west led to Mysia, and so were "over against Mysia," being forbidden to continue northward into Bithynia, they turned westward, passed by Mysia, and came down to Troas.

Acts 18 : 23, while explicable on the North-Galatian theory, is also easily

understood consistently with the South-Galatian view. In the expression "the Galatian country and Phrygia" (notice that it is not identical with the phrase in 16:6) Galatia is described without indicating whether the journey was across the southern or the northern part, and the name Phrygia probably denotes the western portion of the province of Asia, adjoining the province of Galatia.

4. If, in accordance with Paul's invariable use of geographical names, the phrase "the churches of Galatia" in Gal. 1:2 signifies the churches of the province of Galatia, it must include those of Derbe, Lystra, Iconium, and Antioch, since the article before the word "churches" implies that he is addressing not a part but the whole of the churches of Galatia. But it is evident from the letter (see *e.g.* 3:1–5; 4:12–20) that the churches addressed constituted one group planted at about the same time. Now the churches of southern Galatia formed of themselves one such group, having been planted on Paul's first missionary journey. But they could not be included in one group with the churches of northern Galatia, if such there were; for these last, if they existed at all, were founded on the second missionary journey. The churches of northern Galatia were not then included among those addressed (if the term Galatia denotes the province); and indeed since the letter addresses all the Galatian churches, it follows that there were no North-Galatian churches, and hence, of course, that Paul's letter was not addressed to them.

While these arguments are not conclusive for the South-Galatian view, inasmuch as it is not certain that Paul's usage with regard to geographical terms is uniform, yet they seem sufficient to create a balance of probability in its favor.

There is a similar impossibility of attaining certainty as to the exact time and place at which the letter was written. Upon the basis of the view that the churches addressed were those of Derbe, Lystra, Iconium, and Pisidian Antioch, the following reasons slightly favor Antioch in Syria as the place of writing, and the interval between the second and third missionary journeys as the time rather than the latter portion of the second missionary journey (cf. p. 213):

1. Information concerning the state of things in southwestern Asia Minor would much more easily reach the apostle at Antioch than in Macedonia or Achaia.

2. The affinity of Galatians with the letters of the third missionary journey, First and Second Corinthians and Romans, and the almost entire absence of parallels between Galatians and the Thessalonian letters, dispose one to think that the Galatian letter is more likely to have been written after the Thessalonian letters than before them, and to place it as near to the letters of the third missionary journey as other conditions will permit.

3. The prominence of the incident at Antioch (2:11–21) would be easily explained if the apostle wrote from Antioch, as also the fact that though

writing to several churches, one of which was at Pisidian Antioch, he nevertheless speaks of Antioch in Syria simply as Antioch.

To the possible objection that Paul would hardly have written to the Galatians from Syrian Antioch between his second and third missionary journeys, since he must have been on the point of going to Galatia himself, it is sufficient to answer that we have no means of knowing how long he was still to tarry at Antioch when he wrote, and that his conduct in relation to the church at Corinth (see especially 2 Cor. 1 : 23; 2 : 1) shows that he had a preference for settling such troubles as that which existed in Galatia by correspondence and messenger rather than by a personal visit.

The position assigned to the letter in this book is, therefore, a probable one, but by no means certainly the true one. It should perhaps be carried back into §46; on the North-Galatian theory it must be carried forward to §50, or §51, or §52.

Literature: LIGHTFOOT, St. Paul's Epistle to the Galatians, Introduction; St. Paul's Epistles to the Colossians and Philemon, p. 24 ff. (foot-note); GLOAG, Introduction to the Pauline Epistles, p. 147 ff.; GODET, Introduction to the Pauline Epistles, pp. 183 ff., 225 ff.; WEISS, Introduction to the New Testament, §18; CONYBEARE AND HOWSON, Life and Epistles of St. Paul, chaps. viii. and xviii. These writers, with many others, suppose the churches of Galatia to have been in northern Galatia. Weiss and Godet place the writing of the letter at Ephesus on the third missionary journey; Lightfoot, in Macedonia or Achaia soon after Second Corinthians; Conybeare and Howson, at Corinth. The South-Galatian theory is defended by RENAN, St. Paul, Eng. Tr. vol. I., pp. 28–30; vol. II., pp. 1–12; RAMSAY, Church in the Roman Empire, chaps. i.–vi.; also articles in The Expositor, 1894, 1895; CLEMEN, Die Addressaten des Galaterbriefs in Zeitschrift für wissenschaftliche Theologie, 1894, drittes Heft; GIFFORD, The Churches of Galatia, in The Expositor, July, 1894. Professor Ramsay's theory and arguments are criticised by F. H. CHASE in The Expositor, December, 1893, and May, 1894.

NOTE 8.

COMMUNICATION BETWEEN PAUL AND THE CORINTHIANS IN THE INTERVAL BETWEEN HIS FIRST VISIT TO CORINTH AND THE WRITING OF OUR FIRST CORINTHIANS; THE DATE OF THE LATTER. §50.

Two passages from Second Corinthians, 12 : 14 and 13 : 1, imply that when Paul wrote this letter he had already been in Corinth twice. The first visit was of course that on occasion of which he planted the church (1 Cor. 2 : 1 ff; 3 : 6; Acts 18 : 1–17). The second visit was probably made from Ephesus before the writing of First Corinthians. When Paul wrote First Corinthians, being then at Ephesus (1 Cor. 16 : 8), he intended to visit Corinth after going

to Macedonia (1 Cor. 16:5). Second Corinthians shows that he had at one time planned to visit Corinth first on the way to Macedonia, and then again on the return from Macedonia, but had abandoned this plan because of the strained relations between himself and the Corinthians (2 Cor. 1:15—2:1). Since the strained relations already existed to some extent when he wrote First Corinthians, and especially since in that letter he already announces his intention to go to Macedonia first (1 Cor. 16:5), it seems improbable that he made a visit to Corinth between the two extant letters to the Corinthians. It follows then that the second of the two visits implied in 2 Cor. 12:14; 13:1, must have been made before the writing of our First Corinthians.[1] In that case Ephesus was in all probability the place from which this journey to Corinth was made.

From 1 Cor. 5:9 it is plain that previous to the writing of our First Corinthians Paul had already written a letter to the Corinthians. This also was in all probability written from Ephesus, since at no other place after his first visit to Corinth and before the writing of our First Corinthians was Paul where communication between him and the Corinthians would be so easy or probable.

From 1 Cor. 7:1 it appears that the Corinthians had also written a letter to Paul. This letter apparently was recently received, since it was in part to answer it that First Corinthians was written. It then doubtless followed Paul's letter to them referred to in 1 Cor. 5:9.

From 1 Cor. 1:11 and 16:17 it is further evident that Paul had recently received a visit from three members of the church at Corinth, they perhaps bringing the letter from the church; and also verbal information concerning the parties in the church from members of the household of Chloe, perhaps Ephesians who had been in Corinth.

It is evident from these facts that all this communication which preceded our First Corinthians required some time after Paul had come to Ephesus. From 1 Cor. 16:8 also it appears that when Paul wrote he was already planning to leave Ephesus and to go to Macedonia and Achaia. His language suggests that the feast of Pentecost, though not immediately at hand, was not very far distant, hence that he probably wrote in late winter or in the spring. According to Acts 20:1 the letter must have been written before the riot of Demetrius. For, though his departure is not expressly said to have been immediately after the riot, this passage scarcely leaves room for the writing of the letter, with its expression of intention to tarry at Ephesus till Pentecost, after the affair of Demetrius. From all the evidence we may infer that Paul wrote our so-called First Corinthians in the late winter or spring of

[1] For other views respecting the time and circumstances of this unrecorded visit, see SABATIER, The Apostle Paul, Eng. trans. foot-note, p. 171 ff.; GODET, Introduction to the Pauline Epistles, Eng. trans., p. 313; MANGOLD in his edition of BLEEK, Einleitung in das Neue Testament, foot-note, p. 527 f. These each present a different theory, but agree in placing the visit between our First and Second Corinthians. This is not required by the evidence and involves a complicated hypothesis.

the last of the three years (Acts 20 : 31; cf. 19 : 8, 10) that he spent in Ephesus. This would be the winter or spring of 57 A.D.

Literature: CONYBEARE AND HOWSON, Life and Epistles of St. Paul, chap. xv.; FARRAR, Life and Work of St. Paul, chap. xxxii.; GLOAG, Introduction to the Pauline Epistles, pp. 174–180; GODET, Introduction to the Pauline Epistles, pp. 295 ff.

NOTE 9.

THE SUFFERINGS OF PAUL IN EPHESUS. §50.

The two passages, 1 Cor. 15 : 32 and 2 Cor. 1 : 8–10, are cited in connection with the riot of Demetrius, as furnishing further information concerning Paul's experience in Ephesus, without intending to imply that the events referred to by the apostle are the same as those recorded in Acts. This can, indeed, hardly be the case, since the passage in Acts says nothing of Paul's life being in jeopardy, while both the passages from the letters evidently refer to an experience involving such danger. First Corinthians, moreover, was doubtless written before the riot of Demetrius (see latter part of note 8). Whether 1 Cor. 15 : 32 refers to the same event as 2 Cor. 1 : 8–10, and whether the language of the former passage is literal or figurative, are questions concerning which there has been difference of opinion, but which it does not belong to this note to discuss.

The experiences of 2 Cor. 11 : 23–28 may belong in some part also to the period of the ministry in Ephesus, during which Paul doubtless made more than one journey away from the city. It is a significant fact — showing both how far the book of Acts is from being a complete narrative of even the missionary labors of Paul, and how far we are from being able to construct a full and connected narrative of his life — that very few of these labors and perils are recorded in the Acts, and that most of them we cannot at all locate in his life beyond the fact that they must have preceded the writing of this letter.

NOTE 10.

THE EXPERIENCES OF PAUL IN THE INTERVAL BETWEEN FIRST CORINTHIANS AND SECOND CORINTHIANS. §51.

Several facts tend to show that Second Corinthians was written not long after First Corinthians: (1) When Paul wrote Second Corinthians, he was carrying out the plan of travel which he announced in First Corinthians (1 Cor. 16 : 5–9; 2 Cor. 2 : 12; 7 : 5). (2) Timothy is with him, according to the

plan indicated in First Corinthians (1 Cor. 16:10, 11; 2 Cor. 1:1). (3) The same questions in part are at issue as in the former letter. Both letters imply the existence of parties in the church, and a denial of the authority of the apostle on the part of some (1 Cor. 1:10—4:21; chap. 9; 2 Cor., chaps. 10–13). (4) There seems, at first sight, a definite reference to the case of the incestuous person (1 Cor., chap. 5; 2 Cor. 2:5–11; 7:12), and an equally clear reference to First Corinthians as recently written (2 Cor. 2:3, 4). Concerning these references to the first letter, see below.

But there are also several facts which seem to show that a change of situation had taken place in the interval: (1) Timothy has returned, and Titus has been sent to Corinth. For Titus Paul has been most anxiously waiting, and his suspense has only just been relieved by Titus' arrival in Macedonia. The most natural explanation of this is, that the mission of Timothy had failed, and that the church had refused to yield to the apostle's commands and exhortations. (2) The Cephas and Apollos parties appear to have entirely disappeared; at least, they are ignored. The two parties now are: first, the majority, who at length have renewed their loyalty to the apostle (2 Cor. 7:7–16); and second, the opponents of the apostle, who are very bitter in their opposition to him (2 Cor., chap. 10; 11:12–23; 12:11–18). (3) Among the opponents of the apostle is one who has made himself so conspicuous that the apostle has demanded that he be disciplined by the church. This request has at length been acceded to, and indeed with so much zeal and severity that the apostle now turns and intercedes for the offender (2 Cor. 2:5–11; 7:11, 12). These passages have, indeed, been supposed to refer to the incestuous person spoken of in 1 Cor., chap. 5. But they do not at all appropriately describe him. It is evident that the person referred to in Second Corinthians had wronged Paul himself. It is extremely improbable that the apostle would speak of the sin of the incestuous person as so distinctly an offence against himself as he does in 2 Cor. 2:5–11; 7:11, 12. It may indeed be the same person; but, if so, he appears in the second letter in an entirely new character, showing that there has been some intervening history. (4) The references in Second Corinthians to a preceding letter, the answer to which Titus was to bring, do not seem perfectly to fit our First Corinthians. They imply an even severer and sadder letter than that was (2 Cor. 2:4; 7:8), and a letter more distinctly in defence of the apostle himself and his authority (2 Cor. 2:9; 7:12). It is, indeed, not impossible that all these references are to the extant first letter, but it is not probable.

The history of the interval between First Corinthians and Second Corinthians seems then to have been somewhat as follows: The letter which we know as First Corinthians was delivered in Corinth, but did not accomplish the result which was intended. The church was disobedient to the apostle, either in the matter of the parties or of the incestuous person. In the discussion of the matter the Cephas party and the Apollos party disappeared by absorption

into the other two, leaving only the party of Paul's friends and that of his opponents, who claimed for themselves the name of Christ. Among the opponents of the apostle one man had made himself conspicuous by his open defiance and insult of the apostle. If Timothy reached Corinth, his efforts to bring about a better state of affairs were unsuccessful. News of all this was carried to Paul, most probably by Timothy himself. On receipt of this sad news Paul wrote another letter (now lost) more severe than First Corinthians, and laying upon the church strict commands respecting their dealing with the man who had been so offensive in his opposition to him. With this letter, or after it, Paul sent Titus to attempt substantially the task which Timothy had been unable to perform. Paul expected Titus to join him at Troas, whither Paul was to go from Ephesus, Titus from Corinth. But Titus did not come when Paul expected him, and Paul went on to Macedonia, hoping to meet him there. Disappointed again, he was in great distress of mind, fearing the worst respecting the outcome at Corinth. For a time he regretted having written the letter sent by Titus. But at length Titus came, bringing news that the majority of the church had returned to their love and allegiance to Paul, and had disciplined the man who had conspicuously wronged him, but that the party which was opposed to Paul and arrogated to itself the name of Christ, was more bitter than ever; and even the apostle's friends were displeased that he had not visited them as he had promised to do before he wrote First Corinthians. It was on the receipt of this news from Titus that Paul wrote Second Corinthians.

Thus if the interpretation of the allusions to Paul's relations with the Corinthians here suggested is correct, Paul wrote at least four letters to the Corinthians. The first was that referred to in 1 Cor. 5:9; the second was our First Corinthians; the third was the one sent by the hand of Titus; the fourth was our Second Corinthians.

Those who think the references in Second Corinthians to the offender can be understood of the person mentioned in 1 Cor., chap. 5, and that the letter referred to in 2 Cor. 2:3, 4 is our First Corinthians, reconstruct the history of the interval between First and Second Corinthians somewhat as follows: Timothy for some reason did not go to Corinth — it was indeed uncertain whether he would do so when he set out from Paul (1 Cor. 16:10). Paul, learning this, sent Titus to ascertain what the result of his first letter was. Titus failed to join Paul at Troas, as Paul had hoped he would, and the apostle went on to Macedonia. There also he was disappointed in not finding Titus, and fearing that things had gone wrong at Corinth, regretted having written First Corinthians. At length, however, Titus came, bringing news that the majority of the church had returned to their loyalty to Paul, and had disciplined the incestuous member as Paul had bidden them. But the opponents of Paul were more sharply opposed to him than ever. The Cephas party and the Apollos party had disappeared, and the party that arrogated to

itself the name of Christ embraced the enemies of Paul. It was this situation that called forth Second Corinthians, which is, on this view, the third letter that we know of as written by Paul to the Corinthians.

Literature: BLEEK, Introduction to the New Testament, §§149, 150; see also Mangold's ed.; CONYBEARE AND HOWSON, Life and Epistles of St. Paul, chap. xvii.; FARRAR, Life and Work of St. Paul, chap. xxxiii.; SABATIER, The Apostle Paul, Book III., chap. iii.; GLOAG, Introduction to the Pauline Epistles, p. 207 ff.; GODET, Introduction to the Pauline Epistles, Eng. trans., pp. 308–336. Conybeare and Howson, Farrar, and most commentators on the epistle take the view that the letter referred to in Second Corinthians is our First Corinthians, no intervening letter having been written. Bleek, Sabatier, Godet, and Mangold (in his edition of Bleek) believe that a letter now lost was written between our two letters, the three latter holding that Paul also visited Corinth in this interval. [Cf. Note 8, pp. 216–218.]

NOTE 11.

THE DATE OF THE LETTER TO THE ROMANS. §52.

From Rom. 1: 9–13 it appears that this letter was written before the apostle's Roman imprisonment; and indeed since there is no intimation that he is in prison, but rather the implication that he is free, we may also say that it preceded the Cæsarean imprisonment and the arrest in Jerusalem (Acts 21: 33). On the other hand, the passage also implies that the apostle had long been engaged in apostolic work and points to a comparatively late period in his missionary journeys. A comparison with Acts 19: 21 suggests, indeed, the latter part of the third missionary journey as the time of writing.

A definite date can be assigned, however, only on the basis of Rom. 15: 25, 26. This shows us the apostle on the point of starting for Jerusalem to bear a contribution to the poor among the saints of that city from the Gentile Christians of Macedonia and Achaia. Now 1 Cor. 16: 1–5 and 2 Cor. 9: 1–5; 13: 1 (cf. 1: 16), show this contribution still in process of collection, and the apostle on his way to Corinth, planning after his visit there to go to Jerusalem. Romans seems, in view of these passages, manifestly to be a little later than the Corinthian letters, and in all probability to have been written from Corinth, toward the close of the third missionary journey. This date and place is further confirmed by Rom. 16: 1, in which Paul commends Phœbe, the servant of the church at Cenchreæ, one of the ports of Corinth. In this location of the letter there is general agreement. The position assigned to it on our page is intended to suggest that it falls within the three months in Greece mentioned in Acts 20: 3.

To this conclusion little or no objection can be offered if what we know as

the Epistle to the Romans is a genuine writing of the apostle Paul, and constituted one letter. To the genuineness of the letter as a whole little serious objection has ever been urged. But there is some evidence to suggest that the last two chapters have had a peculiar history, and on the basis of this evidence various theories have been put forward. If chaps. 15 and 16 are either not from Paul, or though from him not an integral part of this letter, we can of course base on them no argument concerning the date of the letter; and can only fall back on the less definite evidence of 1 : 9–13. Both the genuineness of chap. 15 and its place in this letter are now, however, generally maintained, the discussion being chiefly confined to the question whether 16 : 25–27 is genuine, and whether a part or the whole of this chapter is not a portion of another letter of the apostle, addressed either to Ephesus, or to Rome after Paul had been there. If chap. 16 was written at this time, whether to Rome or to Ephesus, the passages cited from it at the bottom of page 90 show the apostle's situation and companions at this time. If it was written at a later time, then these pertain to that later time.

Literature: LIGHTFOOT, Biblical Essays, pp. 285–374, including two essays by Bishop Lightfoot and one by Professor Hort, all reprinted from the Journal of Philology (English), 1869, 1871; GIFFORD, in Bible Commentary, Vol. III., pp. 20–30; WEISS, Introduction, §23. 7; FARRAR, St. Paul, chap. xxxvii., 2, foot-note; SANDAY AND HEADLAM, in International Critical Commentary, vol. on Romans, Introduction, §9 (a full discussion). All the above maintain both chaps. 15 and 16 to be genuine; but Weiss considers 16 : 1–20, and Farrar chap. 16 in whole or in part as a letter to Ephesus: Gifford regards 16 : 3–20 as a fragment of a letter written to Rome after Paul's first imprisonment there. SCHÜRER, article "Romans," in the Encyclopedia Britannica, regards 16 : 3–20 as a fragment of an epistle of Paul to the Ephesians, and 16 : 25–27 as from a later hand.

NOTE 12.

THE EPISTLES OF THE IMPRISONMENT. §68.

That Paul was at least once a prisoner at Rome is testified by tradition, by the book of Acts, and by his own letter to the Philippians (1 : 7, 13; 4 : 22), the genuineness of which is now scarcely questioned by any one. The same evidence from Philippians which establishes the fact of the imprisonment proves also that the letter was written in the time of it.

The argument for the genuineness of Philemon, Colossians, and Ephesians cannot be presented in these notes. But accepting them as genuine, it is clear that they were also written from prison (Philem. 1, 10, 23; Col. 4 : 10, 18; Eph. 3 : 1; 4 : 1; 6 : 20). It is evident, moreover, that the three were written at about the same time. Thus, besides the fact that all three were

written when Paul was a prisoner, there were with Paul when he wrote Colossians, Timothy (1 : 1), Epaphras (1 : 7; 4 : 12), Aristarchus and Mark (4 : 10), Luke and Demas (4 : 14); and all these were with him when he wrote the letter to Philemon (vs. 1, 23, 24). Onesimus moreover accompanied both letters (Col. 4 : 9; Philem. 11, 12). Such a collocation of coincidences can only be explained on the supposition that the letters were sent together. That Ephesians was written also at this time appears from its similarity in contents to Colossians, and from the fact that Tychicus was the bearer of both letters, and in both is commended in almost identical words (Col. 4 : 7, 8; Eph. 6 : 21, 22). Whether, however, the imprisonment in the course of which these three letters were written is the same as that from which Philippians was written, and if so, whether Philippians preceded or followed the other three, are questions which cannot be decisively settled. The position assigned to the letters in the body of this work assumes that all the letters were written from Rome, and that Philippians preceded the other three. The strongest reason for this arrangement — and its inconclusiveness shows how impossible it is to maintain either view very positively — is that the epistle to the Philippians shows some resemblance in the lines of thought to the epistles written on the third missionary journey (see Phil. 3 : 2–11), while Colossians and Ephesians seem to proceed from a situation the elements of which are in a large part new. The Pharisaic legalists who are so prominent in the letter to the Galatians and Romans no longer appear in the letters to the Colossians and Ephesians, but instead we find the apostle opposing a new type of error which combines some elements of Judaistic legalism with others of a more speculative and philosophical character. It seems somewhat more probable that Philippians, which by its reference to the early Judaizing heresy, connects itself with the letters of the preceding group, should precede Colossians and Ephesians, which show the first traces of the later type of heresy, than that the reverse should be the case.

The references to the work already accomplished in Rome when Philippians was written (Phil. 1 : 12 ff.), and to the communication which had passed between Philippi and Rome, show that Philippians could not have been written till some months after Paul's arrival in the latter city. Thus it is implied in Phil. 2 : 25 ff. that Epaphroditus had come from Philippi to Rome, that news of his illness had been carried back to Philippi, and that Epaphroditus learned in Rome of the anxiety which his sickness had caused in Philippi, — all this apparently between Paul's arrival in Rome and the writing of this letter. Even in view of this, however, there is time within the two years in Rome for the group that includes Philemon, Colossians, and Ephesians to be written after Philippians. Paul seems to be expecting to leave Rome soon when he writes to Philemon (vs. 22).

Philippians may then be assigned provisionally to the year 62, and Philemon, Colossians, and Ephesians to 63.

Literature: MEYER, Commentary on Ephesians, Introduction, §2; and WEISS, Introduction to the New Testament, §24, 2, assign Philemon, Colossians, and Ephesians to the Cæsarean imprisonment; both assign Philippians to the Roman imprisonment. GLOAG, Introduction to the Pauline Epistles, p. 275 ff., and GODET, Introduction to the Pauline Epistles, p. 427 ff., assign all four to the Roman imprisonment, inclining to place Philippians last. LIGHTFOOT, Commentary on Philippians, Introduction, §2, defends at length the view that Philippians was written (at Rome) before the other three. HORT, Judaistic Christianity, pp. 115–129, takes the same view. Concerning the view of those who deny the genuineness of Philemon, Colossians, and Ephesians, in whole or in part, see HOLTZMANN, Kritik der Epheser und Kolosserbriefe; WEIZSÄCKER, Das Apostolische Zeitalter, p. 541 ff.; and the criticism of them by WEISS, Introduction to the New Testament, §24, 6, and §25, 4. 5; GODET, Introduction to the Pauline Epistles, pp. 435–450, 478–490; JÜLICHER, Einleitung in das Neue Testament, pp. 88–97; SANDAY, article on Colossians in Smith's Dictionary of the Bible, 2d English ed.

NOTE 13.

PAUL'S FOURTH MISSIONARY JOURNEY AND HIS SECOND ROMAN IMPRISONMENT. §§69–71.

The pastoral epistles, First Timothy, Titus, and Second Timothy, refer to various missionary labors and journeys of the apostle Paul in Asia, Macedonia, Greece, and Crete. For these journeys and labors it is impossible to find a probable place in that portion of the apostle's life which is covered by the book of Acts. In the case of First Timothy and Titus, which were written when the apostle was still at liberty, the only possible place within this period for the visits to Crete and Macedonia, to which they refer (1 Tim. 1 : 3; Tit. 1 : 5), is the third missionary journey. The recorded journey from Ephesus to Macedonia (Acts 20 : 1; 1 Cor. 16 : 5–9; 2 Cor. 2 : 12; 7 : 5) is, however, excluded from account by the fact that Timothy was not on that occasion left in Ephesus (Acts 19 : 22; 1 Cor. 4 : 17; 16 : 10; 2 Cor. 1 : 1), as 1 Tim. 1 : 3 requires. An unrecorded tour to Macedonia (1 Tim. 1 : 3), Corinth (cf. Note 8), and Crete (Tit. 1 : 5), which was intended also to include or to be followed by a winter at Nicopolis (Tit. 3 : 12), has been assumed. But such a tour, or its alternative, a series of tours, can hardly be introduced into the three years in Ephesus consistently with our other information respecting that ministry, and in any case fails to provide the situations required by these letters. In each of its forms it encounters obstacles, more or less decisive against it.

Still more decisive is the evidence of Second Timothy. This letter was evidently written when the apostle was in prison and when death was immediately impending (4 : 6–8, 16–18), at the end therefore of the apostle's first

Roman imprisonment, if this was the last, and more than four years since he was at liberty, the imprisonment at Cæsarea having lasted two years, the voyage to Rome some months, and the imprisonment at Rome not less than two years. But in this case such references to matters in the East, especially in addressing Timothy, who had been his companion in Rome (Phil. 1 : 1; Col. 1 : 1, etc.), as occur in 2 Tim. 1 : 15–18; 4 : 20, are quite inconceivable. We are forced to conclude that when Second Timothy was written, Paul had recently been at liberty, and hence that the first Roman imprisonment was not his last.

Further evidence in the same direction is furnished by the style of the letters, which resemble one another closely, and differ in many respects from the other Pauline letters; and by the picture which they give of the state of the churches. It is well nigh impossible to suppose that these letters were written about contemporaneously with the Corinthian letters, and before Romans, Philippians, Colossians, or Ephesians. They seem distinctly to reflect a later period of the apostle's life, and a later stage in the history of apostolic Christianity. If, therefore, they are genuine letters of the apostle, they prove that he was released from his first Roman imprisonment, engaged in missionary labor for a time, and was again imprisoned. Second Timothy contains the last lines from his pen, written when he clearly saw death to be immediately impending. This view of the matter is confirmed by tradition, which, though in its early utterances it is vague and indefinite, and only in the fourth century becomes clear and definite, yet, so far as it goes, bears testimony to the release from the first imprisonment.

The data afforded by these letters do not enable us to construct an exact itinerary of the apostle's movements from the time of his release from imprisonment to his re-arrest and death. The following is perhaps as probable a construction as can be made on the basis of the fragmentary evidence.

1. It is possible that he went to Asia and Macedonia in accordance with his expressed intention (Phil. 2 : 24; Philem. 22).

2. He perhaps went to Spain. This had been at one time his intention (Rom. 15 : 24, 28), and Clement of Rome, who wrote near the end of the first century, speaks of him as having come to the extremity of the West. (Clem. Rom. 1 Cor. 5).

3. He returned to the East and visited Ephesus, where he left Timothy in charge (1 Tim. 1 : 3).

4. He went into Macedonia; thence, or soon after leaving there, he wrote to Timothy (1 Tim. 1 : 3).

5. He went from Macedonia to Miletus, stopping at Troas on the way (2 Tim. 4 : 13). At Miletus he left Trophimus (2 Tim. 4 : 20).

6. From Miletus he went to Crete, where he left Titus (Tit. 1 : 5).

7. From Crete he went to Corinth, where he left Erastus (2 Tim. 4 : 20), and whence he probably wrote to Titus.

8. From Corinth he probably went to Nicopolis (Tit. 3: 12), and it was quite possibly here that he was arrested and sent to Rome.

9. In Rome he wrote Second Timothy, and here he was put to death.

Little confidence can be felt that this represents exactly the actual journeys of the apostle. It can only serve to show the regions in which they were made, their approximate extent, and a possible order of them.

Literature: WIESELER, Chronologie des Apostolischen Zeitalters, pp. 521–551, defends the view that the pastoral epistles were written within the period covered by the Acts, and that Paul's first Roman imprisonment ended with his death. ALFORD, Greek Testament, Vol. III., Introduction to the Pastoral Epistles; CONYBEARE AND HOWSON, Life and Epistles of St. Paul, Appendix I.; FARRAR, St. Paul, Excursus XXVI., XXVII.; HUTHER, in Meyer's Commentary, 4th ed., Introduction; WEISS, Introduction to the New Testament, §27, and in Meyer's Kommentar, 6th ed., Vol. 11, Einleitung; SALMON, Introduction to the New Testament, Lecture XX.; GLOAG, Introduction to the Pauline Epistles, pp. 369–391; GODET, Introduction to the Pauline Epistles, pp. 558–611, accept the letters as genuine, and assign them to a missionary journey and Roman imprisonment subsequent to the period covered by the Acts. HOLTZMANN, Einleitung in das Neue Testament, 3d ed., pp. 279–292; DAVIDSON, Introduction to the Study of the New Testament, 2d ed., Vol. II., pp. 21–73; JÜLICHER, Einleitung in das Neue Testament, pp. 115–124; SABATIER, The Apostle Paul, Book IV., chap. iv., deny the second Roman imprisonment and the genuineness of the letters, Jülicher holding, however, that the author probably made use of genuine brief letters of the apostle or fragments of letters. The arguments for and against their genuineness are also discussed, and a conclusion favorable to it reached by FINDLAY, Appendix to Eng. trans. of Sabatier, The Apostle Paul; and by F. E. WOODRUFF in the Andover Review, Sept., 1886. The theory of a second Roman imprisonment is defended independently of that of the genuineness of the pastoral epistles by SPITTA, Zur Geschichte und Litteratur des Urchristenthums, Vol. I., pp. 1–108; reviewed by FINDLAY in the Critical Review, July, 1894, p. 276 ff.

NOTE 14.

THE LITERATURE OF THE PERIOD OF THE JEWISH WAR. §§72–76.

There is no portion of the New Testament literature which it is so difficult to locate with exactness and certainty as that which we have assigned to this period. The evidence is of varying strength in the different cases, but in no instance quite conclusive.

It is generally recognized that First Peter shows the influence of Romans and Ephesians. If this is the case, and if Ephesians belongs to the first Roman imprisonment, First Peter can scarcely have been written till

after 62 A.D., and probably not till several years after. For if it was written in Babylon on the Euphrates (see 1 Pet. 5 : 13), time must be allowed for the Ephesian letter to be carried so far east. And if Babylon is an allegorical name for Rome, we reach the same conclusion by another path; since in view of the silence of Paul's letters written from Rome, it is on the whole probable that Peter did not come to Rome till after Paul's death. On the other hand, it is commonly supposed, though upon the basis of an inconclusive tradition, that Peter died at Rome under Nero. If these probabilities were certainties, they would reduce the period in which the letter must have been written to somewhat narrow limits, placing it not earlier than about 65, and not later than 68. There remains open, however, the possibility, on the one side, that Ephesians may be earlier than 62, and, on the other, that Peter may have survived Nero.

The problem respecting Jude and Second Peter is complicated by their manifest resemblance to one another, implying that one is dependent on the other, and by the uncertainty which has always been felt concerning the genuineness of Second Peter. If Second Peter is genuine, it must of course fall between First Peter and the death of the apostle, or, according to the view of the date of First Peter suggested above, and the common view of the date of Peter's death, not earlier than about 65 or 66 and not later than 68. If, as seems probable, Second Peter is dependent on Jude rather than the reverse, Jude must precede Second Peter, yet by no long time, since both seem addressed to nearly the same situation. But it is evident that probability and conjecture enter so largely into this argument that we have at most no more than a working hypothesis, to be verified or corrected by decisive evidence, if such is at any time discovered. If Second Peter is not genuine, or if Jude is dependent on Second Peter, or if Peter survived Nero by some years, considerable change might be made in the dates assigned above. It is quite possible that all of these letters were written after the fall of Jerusalem rather than before.

Literature: WEISS, Introduction to the New Testament, §§38, 40, 41, accepts First Peter and Jude as genuine, and places First Peter in 50 A.D. The genuineness of Second Peter he regards as an open question. HUTHER, in Meyer's Commentary, Introductions to the several epistles, accepts First Peter (assigning it to the year 66 or 67) and Jude, but doubts Second Peter. FARRAR, Early Days of Christianity, Book II., chaps. vii., ix., xi., dates First Peter in 67. WEIZSÄCKER, Das Apostolische Zeitalter, 2d ed., p. 475, rejects all three, assigning First Peter to the reign of Trajan; see also HOLTZMANN, Einleitung, pp. 320, 325, 329. JÜLICHER, Einleitung, p. 135, places it about 100 A.D. GLOAG, Introduction to the Catholic Epistles, treats the questions connected with these epistles very fully. He regards all as genuine. RAMSAY, Church in the Roman Empire, chap. xiii., rejecting the common view that Peter died under Nero, regards First Peter as a genuine writing of the apostle, written about 75–80 A.D.

The evidence that the Epistle to the Hebrews belongs to this period, though not decisive, is more tangible than in the case of the letters discussed above. It is evidently addressed to Jewish Christians who, in accepting Christ, had not abandoned Judaism, but who, for some reason, are now in danger of forsaking Christ, and of either returning to Judaism or of drifting away into unbelief and irreligion (chap. 3; 4 : 14; 6 : 4–8; 10 : 23; note especially 3 : 12). The writer assumes that the old dispensation was of divine authority for its own time, but maintains that it was imperfect and temporary, and must give place to the perfect and permanent, which has come in Jesus Christ. Such an argument is well adapted to save from apostasy those to whose faith the downfall of the Jewish state and temple would be a great shock, because they had not learned to separate between the Judaism of the temple and the Christianity of Christ. That it was in fact written when this event was seen to be impending is rendered probable by the manner in which the temple and its worship are spoken of. On the one hand, though much is said of the worship and sacrifices of the temple, there is an entire absence of any intimation that these have ceased; but this could scarcely have been the case if the temple had already fallen. This event, if already past, would inevitably, it would seem, have affected the form of the argument, making it quite different from what we in fact find it to be. On the other hand, it seems highly improbable that the attempt would have been made to persuade Jewish Christians that the temple and its worship had ceased to have any significance for them, until the downfall of Jerusalem was seen to be impending. Even Paul was content, less than a decade before the outbreak of the Jewish war, while strenuously opposing the imposition of Jewish ordinances upon the Gentiles, to advise Jewish Christians to remain Jews (1 Cor. 7 : 18–24). It is improbable that any one else would have been more forward than he in this direction, until the change in the situation compelled the assumption of a new position, in order to avert a new danger.

The date thus suggested, about 66 A.D., is somewhat confirmed on the one side by the use of the present tense in speaking of the temple worship (Heb. 8 : 4; 9 : 6–10; 10 : 1, 11; 13 : 10), and, on the other, by language which suggests an approaching crisis (10 : 25). Yet these weigh but little; the nature of the argument, and its appropriateness to this situation, together with the absence of any clear indication of a later date, must constitute the chief evidence, and these point to a time near the outbreak of the Jewish war as the most probable date of the book.

Literature: Westcott, Introduction to his Commentary on the Epistle, and article on Hebrews in Smith's Dictionary of the Bible, 2d Eng. ed.; Weiss, Introduction to the New Testament, §32; Salmon, Introduction to the New Testament, Lecture XXI.; Farrar, Early Days of Christianity, Book III., chap. xvii., advocate an early date, between 60 and 70, most of them between 66 and 70; A. B. Davidson, Commentary on the Epistle to the Hebrews, Introduction,

p. 15, regards the argument for the early date as inconclusive; JÜLICHER, Einleitung in das Neue Testament, pp. 104–106, thinks the reign of Domitian, about 85 A.D., a more probable date than one before 70 A.D.

The problem of the date of the book of Revelation is one of great difficulty. Ancient tradition, though not quite unanimously, assigns it to the reign of Domitian (81–96), and there are some portions of the book, especially the epistles to the seven churches, that might well have been written toward the end of the first century. Yet other parts of the book seem to bear clear testimony to an earlier date. Thus chap. 11:1, 2 seems to imply that the temple was still standing. In 17:10 reference is made to seven kings, of whom "the five are fallen, the one is, and the other is not yet come, and when he cometh he must continue a little while." This passage is most naturally understood to refer to the emperors of Rome, of whom, reckoned from Augustus as the first, Nero was the fifth. The beast that was and is not and is about to come out of the abyss, and to go into perdition, is said to be one of the seven, and himself also an eighth. This enigmatical language seems to find its most probable explanation in the assumption that by a change of figure the emperor previously referred to as the head of the beast is here identified with the beast, and that the enigma is based upon the report, current soon after Nero's death, that he would return. This report the apocalyptist employs to convey to his readers symbolically the key to his prediction, though not necessarily accepting it himself in a literal sense. If this identification is correct, the date of the book is quite definitely fixed, being placed in the reign of Nero's successor, yet before the destruction of Jerusalem; hence between June, 68, and August, 70, A.D. It may still be a question whether the writer refers to Galba, who reigned from June, 68, to January, 69, as Nero's successor, or ignores the three short reigns of Galba, Otho, and Vitellius, whose combined reigns lasted but about eighteen months, and counts Vespasian (69–79) as the sixth. Titus (79–81) would, in that case, be the seventh, and Domitian (81–96) the eighth, the Nero redivivus. In the former case the date indicated would be 68, in the latter 69 or 70 A.D.

Some writers have taken the variant indications of time as an argument to prove either that the book is made up of visions composed at different times, or that it is of composite authorship. To this latter view at least is to be opposed the evidence of unity, regarded by most students as being, precisely in the case of this book, singularly strong. If, in view of the absence of decisive evidence, either that any portions are of late date, or that the book is of composite authorship, we date the book by the clearest evidence, we shall assign it to the period between the death of Nero in June, 68, and the downfall of the temple in the latter part of the summer of 70 A.D. Pending further investigation and the presentation of more definite evidence, this date may be provisionally accepted.

Literature: WEISS, Introduction to the New Testament, §35; FARRAR,

Early Days of Christianity (an extended discussion), see especially Book V., chaps. xxvii., xxviii., §§5, 6; SIMCOX, Cambridge Greek Testament, volume on Revelation, Introduction.

Concerning the partition theories, see VÖLTER, Die Entstehung der Apokalypse, 2d ed.; VISCHER, Die Offenbarung Johannis als eine jüdische Apokalypse in christlicher Bearbeitung, in Gebhardt und Harnack, Texte und Untersuchungen, II., 3; WEIZSÄCKER, Das Apostolische Zeitalter, pp. 486–503; JÜLICHER, Einleitung in das Neue Testament, pp. 178–183; MILLIGAN, The Revelation of St. John, Appendices III. and IV., defends the unity of the book, and assigns it to the reign of Domitian; also SALMON, Introduction to the New Testament, 7th ed., Lecture XIV. In his first edition Salmon favored the earlier date.

There is much reason to believe that the Gospel of Mark was written not far from this period (66–70 A.D.), and that the Gospel of Matthew also was published either just before the destruction of Jerusalem, or not long after that event. The discussion of the evidence does not, however, fall within the scope of these notes.

NOTE 15.

THE LITERATURE OF THE YEARS 70–100 A.D. §§77–79.

The closing period of the Apostolic Age, from the destruction of Jerusalem by the Romans till the death of the apostle John, is a period of great obscurity in the history of the church, and of scanty literature, if we may judge from that which has come down to us.

The only books of the New Testament that can with confidence be referred to this period proceed from two authors. The two narrative works of Luke, the Gospel and the Acts, were probably written in the first part of this period. The Gospel of John and his three short epistles probably belong to the latter portion of it. But the evidence for the exact determination of the dates of these several books is wholly lacking.

To this period also belongs the earliest Christian literature not included in the New Testament canon. The Epistle of Clement of Rome to the Corinthians is generally acknowledged to have been written about 96–98 A.D. The Epistle of Barnabas and the Teaching of the Twelve Apostles are also held by some to have been written before 100 A.D. This is the period, therefore, of transition from the literature which in due time became Canonical to that which is commonly known as Patristic.

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